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THE CROSS IN THE CRUCIBLE

AN INQUIRY

BASED UPON BIBLICAL PRINCIPLES.

BY

S. HALDAR

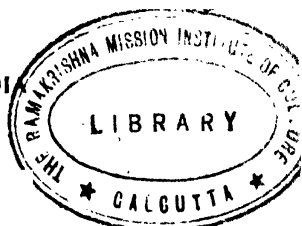
Author of "The Lure of the Cross"



Prove all things ; hold fast that which is true.

RANCHI : INDIA

1927



I say quite deliberately that the Christian religion, as organized in its Churches, has been and still is the principal enemy of moral progress in the world.—*BERTRAND RUSSELL.*

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P R E F A C E.

The *insouciance* of the educated Hindus in their religious concerns is pathetic. Few of them have yet realised the great danger which confronts them. Crying as one in the wilderness a Hindu councillor from Madras said in 1914 in the Imperial Council Chamber at Delhi : "What are we doing to stop the annual drain upon Hindu society caused by the proselytising activities of Christians and Mussulmans?" Speaking in the holy city of Benares, Pandit Madan Mohan Malaviya said in 1923: "If the Hindus did not realise the situation, in course of time they would slowly be converted by the Christians and the Mahomedans and become an extinct race". Another great Hindu leader, Lala Lajpat Rai, said in Calcutta in April, 1925, that he "viewed with deep regret the fact that lakhs of Hindus were being converted into other religions owing to ignorance, misapprehension and allurements". Mr. J. T. Marten I.C.S., who was in charge of the last Indian Census, referred in a paper read before the Society of Arts in April, 1925, to the decline of the Hindus not merely in numbers but in influence, and to the strong tendency of other religious systems to encroach upon the ground occupied for centuries by the Hindus.

So far as Christianity is concerned, the educated Hindu is obsessed with the notion that that religion with all its faults embodies a very high ethical ideal and as long as missionary effort is mainly directed to the conversion of the lower orders and finds response only from the

illiterate classes it deserves our sympathy if not our active support. A rude awakening awaits such men. "India can do nothing without the Bible," said a well-known mid-Victorian religious reformer in Bengal. But at the present day, in Europe, they are bowdlerizing the Bible to bring it into line with modern tastes and ideals. We have quoted in Chapter ii what Bishop Gore has said of the Bible. Writing in the *Devalaya Review* for January, 1925, Lady Agatha Russell expressed regret that the two idolatries—idolatry of the Bible and idolatry of Christ—which she described as old superstitions, should still be believed in by so-called civilized nations.

The Christian propaganda is no new thing in India. It has existed since long before the appearance of the British. Raja Rammohan Roy entered a strong protest against the propagation of Christianity under the ægis of the British Government. "In Bengal", he wrote, "where the English are the sole rulers and the mere name of Englishman is sufficient to frighten the people, an encroachment upon the rights of her poor, timid and humble inhabitants and upon their religion cannot be viewed in the eyes of God or the Public as a justifiable act, for wise and good men always feel disinclined to hurt those that are of much less strength than themselves and if such weak creatures be dependent on them and subject to their authority they can never attempt even in thought to mortify their feelings". The missionaries, backed by the Metropolitan of India as the head of the Ecclesiastical Department, have never ceased in their endeavour to enlist State aid in support of their propaganda. In 1860 Sir John Peter Grant

Lieutenant-Governor of Bengal, had to deal with a reference on a proposal that Bible-reading should be allowed in Government schools. In a Minute recorded by him in November, 1860, Sir John said that as Government schools and colleges are not intended for any but secular education, and do not undertake and could not regulate theological instruction, classes of theology must not be held in such schools or colleges. More recently, a few interested Christian members of the Calcutta University Senate successfully manœuvred to secure the inclusion of compulsory Bible-reading in the schools and colleges of Bengal. This was due to indifferentism, not to mention anything worse, on the part of the Hindu Senators who constituted the majority in the Senate. It was only in the latter part of 1924 that the Bharat Dharma Mahamandal, an orthodox Hindu organisation, passed a resolution against the compulsory study of the Bible in the schools and colleges. There can be no gainsaying the fact that the majority of educated Hindus regard the question of religion in a dilettante spirit, while not a few view it with a detachment verging on indifference.

While the Hindus form a dull, inert, lifeless mass the missionary bodies arrayed against them constitute the most powerful organisation that the country has ever known. The missionary movement has the sympathy and, to a large extent, the support of the Paramount Power in India. At a meeting of the Foreign Bible Society held in Government House, Darjeeling, in 1895,

* Buckland, "Bengal under the Lieutenant-Governors," Vol. I. pp. 222-23.

Sir Charles Elliott, the Lieutenant-Governor of Bengal, as president, said : "We who are not missionaries, exclusively devoted to the teaching of Christianity, should at least be their auxiliaries and add our weight and impact to theirs."

Amongst the springs of action which actuate men religion undoubtedly occupies a prominent place. In lending their countenance to the Missionary movement in India our rulers are not only influenced by religious motives but are to a great extent swayed by political considerations as well. We do not hear of this at the present time, but the idea was very freely expressed by members of the ruling race after the Sepoy Mutiny of 1857. Major B. D. Basu, I.M.S., has stated in the *Modern Review* for November, 1925, that ministers of the Christian faith were heard to say, after the Mutiny, that in times of danger Christian converts would prove the true friends of their Christian rulers. Major Basu has, in the same place, quoted Mr. William Edward, a judge at Agra, as saying: "Our best safeguard is in the evangelization of the country". Even before the Mutiny Lord William Bentinck, as Governor of Madras, openly encouraged the missionaries in that Presidency; and he tried to continue the same policy as Governor-General of India. In 1852 he passed a regulation which greatly facilitated the work of conversion by removing difficulties in the way of intending proselytes in the matter of property-rights as against their heathen coparceners. This law seriously affected existing rights based on Hindu law and usage. It was urgently called for by missionaries and was enacted at their instance. These

are facts which indicate which way the wind blows. The odds against Hinduism are indeed very heavy; but so impervious our educated co-religionists are to reason that they denounce any attempt on the part of any stray champion of Hinduism to challenge the extravagant claims put forward on behalf of Christianity by interested propagandists, even when such attempt is made in a spirit of self-defence. The friendliness of educated Hindus towards the Christian movement does not arise from a conviction of the superior worth of the religion propagated by the missionaries, but is the result of apathy in religious matters, combined with the want of a national spirit and also, in the case of not a few, with the desire to stand well with their Christian friends.

We have here applied ourselves to the task of looking into the claims of Christianity as embodying the highest ethical ideal. An analysis of the Bible itself has shown us how much its actual precepts, on which the old Hebrew theocracy was based and from which the later Christian systems derive their authority, are at variance with those which it gets credit for from Christian theologians and teachers and which most people accept on their testimony. To students of the evolution of morals we would strongly recommend Mrs. Hypatia Bradlaugh Bonner's "Christianity and Conduct; or the Influence of Religious Beliefs on Morals". As Mr. Adam Gowans Whyte has stated in his foreward to the book, the cumulative force of the evidence produced by the talented authoress must "in every mind capable of seeing things as they are, sweep away for ever the false assertions and the dishonest concealments with

which Christian apologists have induced the world to believe in the divine excellence of their system".

As to the morality actually prevailing in the countries from which many of the missionaries have come the reader will find much material for forming an opinion in our book 'on the "Lure of the Cross." We reproduce here from the *Times Weekly Edition* of December 6, 1901, the views of a distinguished British officer, Sir Lepel Griffin, expressed at a meeting of the East India Association in London: "When he looked back on his life in India and the thousands of good friends he had left there among all classes of the Native community, when he remembered those honourable, industrious, orderly, law-abiding, sober, manly men, he looked over England, and wondered whether there was anything in Christianity which could give a higher ethical creed than that of India. He did not see it in London society; he did not see it in the slums of East End; he did not see it on the London Stock Exchange. He thought that the morality of India would compare very favourably with the morality of any country in Western Europe." We undertake to show in the following pages that the current notions as to the character of Biblical ethics go wide of the mark and that the evils seen in Western life are traceable to the teaching of the Bible.

— We have incidentally referred, in the second chapter, to the close intimacy existing between the supernatural religion of the Bible and ignorance. A learned and conscientious English bishop, the Right Rev. Herbert H. Henson, alluded to this subject in the *Evening Standard*

in August 1925. Can modern science, he asked, be harmonised with historic Christianity? The Roman Catholic Church has answered this question, as the bishop said, with an emphatic negative. What the *Syllabus Errorum* of Pius IX (1864) was to the liberal thinkers of the nineteenth century, that the decree *Lamentabili* of Pius X was to the Modernists of the twentieth. The door of the greatest Church in Christendom is banged, bolted and barred against modern science. To the venerable Churches of the East the question can hardly be said to have yet presented itself. The eminent Bishop of Durham frankly stated his opinion that even in the Reformed Churches Science and Christianity had not found agreement. By the *Syllabus* of 1864 the Pope pronounced that "if any one says that the Roman Pontiff can and ought to reconcile himself with progress and liberalism and modern civilization, let him be anathema". Truly has Romain Rolland said that the Popes of Rome proscribe the light of reason. Of the Papacy, Dr. John Lord tells us in his "Beacon Lights of History": "Who can measure it, or analyse it or comprehend it! The weapons of reason appear to fall impotent before its haughty dogmatism. Genius cannot reconcile its inconsistencies. Serenely it sits unmoved amid all the aggressions of human thought and all the triumphs of modern science". It is well to bear these facts in mind, for after all the great laws of morality have an intellectual basis. As Dr. George Gore has observed in his "Scientific Basis of Morality", nearly all ethical rules "require knowledge for their practical application", and

"living in accordance with them is not to be accomplished by ignorant or idle persons."

Christian teachers are strongly opposed to the severance of morality from belief. The Christian idea was well expressed in September 1925, by a *Times* writer who said that obedience, in Christian life, is the condition of all knowledge of the faith and all experience of its power, that it was only by obedience that the value of Christianity could be tested and that the secret of its truth could be entered into. The writer added that Christianity claimed obedience not merely in outward act, but in thought, motive and will, that in short its claims over men were absolute. Morality thus becomes subservient to Christian dogma. A different view is expressed by W. S. Lilly who holds that the universal principle of moral law is to follow that which reason dictates as right and that ethics are independent of theological mysteries. Lord Morley holds the same opinion. According to him "the basis of morality is the rational nature of men." According to Professor Clifford man's duty to his fellow-citizens is the moral instinct guided by reason. Rev. James Cranbrook writes : "The claims of morality to our allegiance, so far as its principles are solidly established, rest on the same positive base as our faith in the truth of physical laws. Moral principles, when they are true, are at bottom only registered generalisations from experience, and every sound code of morals must rest on experience alone." But Christians claim for their religion the right to control moral standards. This claim is founded on unquestioning dependence on supernatural authority, in opposi-

tion to the judgment of human reason. Christians who are gifted with spiritual vision can discern no dark spot in the conduct nor any flaw in the teachings of their Master. But there are at the present day many who are not so specially gifted ; and Miss Maude Royden, speaking at the Conference of Modern Churchmen at Oxford, alluded to the regrettable fact of the "widespread criticisms of His recorded conduct and teaching." Those Christians who, in the opinion of the faithful, are not spiritually sound and many non-Christians are, however, outraged by certain aspects of Christ's conduct and by some of his teachings as recorded in the New Testament. We propose to invite the reader's attention to some of these in the following pages.

We have, in the following pages, taken the plain meaning of the Bible, for we have read the book on the supposition that Jesus and other speakers really meant what they said. We have not concerned ourselves with the theory of "spiritual" interpretations or with the idea that the Bible veils its ultimate meaning under symbols, allegories and parables.

We have relied mainly on the contents of the Bible itself, without reference to any theological interpretations. Thus, we have, like Sir Leslie Stephen, found that the Old Testament represents God (Jehovah) as human, as vindictive, as prescribing immoralities. We have not shut our eyes to the plain text of the so-called Word of God.

THE CROSS IN THE CRUCIBLE.

I. THE VALUE OF CURRENT OPINIONS.

The Christian belief is that morality was first given to mankind by God in the form of the decalogue on the summit of Mount Sinai. The idea is no doubt legendary. It is now recognised by Western scholars that Egypt and Babylon had moral codes comparable to those of the Bible thousands of years before Moses existed. Of Buddhism, Anatole France has said : "It is a system of morality, and the most beautiful of all". But nothing can shake the faith of Christians in the priority and excellence of their own moral code.

It is a commonplace of Christian apologetics that the European world owes its civilization and enlightenment solely to the beneficent influence of Christianity. This asseveration is made by devotees with all the confidence of empirics. But it has been well said that the strength of nations is not in high-raised battlements, but in high-minded men who know their duties and perform them. Their progress is not to be measured by the size of their cities, the length of railways, telegraphs working or new markets gained, but the

amount they have contributed to the moral energy, the intellectual happiness, and the mental consolation of mankind. How do we find the facts in Europe? Sir George Birdwood has observed in "Sva" that European Christianity "was at the beginning placed in opposition to the general philosophical, literary, artistic and scientific culture of the Gentile world, and thenceforward in more or less marked antagonism also to the modern secular life of the West." How far Christianity has proved helpful in promoting the intellectual advance of humanity is a question we have dealt with in another place. We have there found, in the words of the late William Archer, that Christianity has fought tooth and nail, with gag and halter against every advance of civilization. We propose in these pages to inquire into the validity or otherwise of the prevalent opinion that Christianity embodies the highest ethical ideal.

General opinion, as Dodsley has observed, is no proof of truth, for the generality of mankind are ignorant. How are opinions formed? Let us consult some eminent thinkers on this point. Henry George writes in "Social Problems": "In whatever lies beyond common experience we assume the beliefs of those about us, and it is only the strongest intellects that can raise themselves

above the accepted opinions of their time." Writes Bishop Magee : "We snatch⁹ our opinions ready cooked⁹ for us in our magazines and newspapers, much as travellers swallow refreshments at railway stations—in hot and hasty morsels." The Rev. Dr. Momerie in "Character" : "The greater part of the opinions of the greater part of mankind are neither more nor less than prejudgments. A mere handful of men have so far done the entire thinking of the race. And the reason why people, generally speaking, do not think is this : they are satisfied with, even enamoured of, their prejudgments." Buckle states in his "History of Civilisation" that we find the educated men "burdened by prejudices, which their reading, instead of dissipating has rendered more inveterate. For literature, being the depository of the thoughts of mankind, is full not only of wisdom, but also of absurdities. Even in an advanced stage of civilisation there is always a tendency to prefer those parts of literature which favour ancient prejudices rather than those which oppose them ; and in cases where this tendency is strong the only effect of great learning will be to supply the materials which may corroborate old errors and confirm old superstitions." Said Seneca : "The majority find it easier to believe than to judge,

and content themselves with what is usual, never examining whether it is good or not." "Experience has amply proved", writes Winwood Reade in the "Martyrdom of Man", "that minds of the highest order are sometimes unable to shake off the ideas which they imbibed when they were children." Archbishop Whately in the "Kingdom of Christ": "If a man does not earnestly seek truth, as such, and strenuously and steadily strive to follow it, he will seldom fail to satisfy himself of the truth of what he is already predisposed or predetermined to believe."

On this subject Buckle, the great English historian whose opinion we have already quoted, observes: "People who are satisfied with their own knowledge will never attempt to increase it. People who are convinced of the accuracy of their opinions will never take the pains of examining the basis on which they are built. They look with wonder, and often with horror, on views contrary to those they have inherited; and while they are in this state of mind it is impossible that they should receive any new truth which interferes with their foregone conclusions." Shrewd Christians sometimes attempt, with greater or less success, to create an impression on the mind of the unwary heathen by pointing exultingly to some European

scholars, statesmen or scientists of renown or even to some agnostics who have lent their countenance to the dogmas of Christianity or to matters of Christian belief. It is, however, beyond dispute that in subjects that do not come within the purview of their own special knowledge men very often believe on insufficient evidence and nourish belief by suppressing doubt and by avoiding investigation. Belief is desecrated, says Professor W. K. Clifford, when given to unproven and unquestioned statements.

Morley, in his biography of Gladstone, tells us of the overpowering strength of that great statesman's religious prepossessions. The fundamentals of Christian dogma was the only region in which Gladstone's opinion remained rigidly fixed. "Everywhere else", writes his biographer, "we look upon incessant movement". Gladstone always had marked leanings towards the clerical calling. Writing to his father in 1830, at the age of twenty-one, about the disposition of his own mind, he states that it has inclined to the priestly office "for what has now become a considerable period, with a bias at first uncertain and intermittent, but which has regularly and rapidly increased in force and permanence". The bitterness of Gladstone's antipathy to Disraeli (Lord Beaconsfield) was,

next to his implacable hatred of the "unspeakable Turk", a lamentable aspect of his character. It could be accounted for only by his religious bias. As a zealous Christian his mind was no doubt affected, consciously or unconsciously, by *Judenhetze*. The *Saturday Review* stated in January 1918, in reviewing "Some Howarden Letters to Mrs Drew" that "devilish" was "the favourite epithet which Gladstone used when speaking of his rival". Gladstone was, in fact, one of those men whose mind, on its religious side, remains to the end in the nursery stage.

The persistence of unsound beliefs amongst civilized peoples is due to the common propensity to take all ideas at second-hand and to swallow them, like medicine, upon trust. The human mind, according to Professor Sigmund Freud, functions in two ways. One of these, which is older than the other, is typified by the mental operations of children and savages and of those adult and civilized persons who are mentally in a childish and primitive state. The older mind, which is buried in most of us, is incessantly drawing us towards the old-world supernaturalism. In this we have the key to the remarkable continuance of primitive faiths in civilized countries. The other way, which Freud calls the "reality

principle", is a later and painfully acquired mode of mental functioning seen at its best (as Dr. James Glover has observed) in the toilsome achievements of scientific research. ,

Reade thus refers, in his, "Martyrdom of Man", to the attitude of the missionaries of the present day : "Set them talking on the forbidden apple, Noah's ark, the sun standing still to facilitate murder, the donkey preaching to its master, the whale swallowing and ejecting Jonah, the immaculate conception, the water turned to wine, the fig-tree withered by a curse—and they will reason like children ; or, in other words, they will not reason at all: they will merely repeat what they have been taught by their mammas. But when they discourse to the savage concerning his belief, they use the logic of Voltaire, and deride witches and men possessed in a style which Jesus and the twelve apostles, the fathers of the Church, the popes of the Middle Ages and Martin Luther himself, would have accounted blasphemous and contrary to Scripture".

Orthodox Christians make much of the fact that Gladstone was one of themselves. Professor J. B. S. Haldane has referred recently to Huxley's sixteen years' controversy with Gladstone in the *Nineteenth Century* on theological topics. Glad-

stone only came out second best in that controversy. Professor Haldane tells us: "If the majority of educated Englishmen to-day reject the miraculous element in religion and the infallibility of the Bible, it is to Huxley more than to any one man that the result is due. It was Huxley more than any one man who made irreligion respectable."* In other words, the majority of the educated section of Englishmen to-day have accepted Huxley's agnostic opinion and rejected Gladstone's orthodoxy.

It is not our present aim to explore the entire field of religious experience associated with Christianity. A survey of that religion has been undertaken in our book on the "Lure of the Cross". We shall here confine ourselves to the task of showing that evils associated with Christianity—evils which, according to a reviewer of that book, are "admitted by Western scholars themselves"†—are not mere excrescences' unconnected with its essence, but are due to defects inherent in the fundamental teachings, of that religion. It will be our humble endeavour to demonstrate the error of the common opinion as to the essential character of Biblical ethics:

* *The Manchester Guardian Weekly*, May 8, 1925.

† *The Calcutta Review*, Third Series, Vol. 15, Nos. 2 and 3, p. 380

Discussion is indeed impossible, as Romain Rolland has observed, with those who aver that they do not seek for but possess the truth. In fact, to borrow the language of Sir Arthur Helps, those who get to their opinions without reason are generally the persons who shut their eyes to all reasonable argument. Benjamin Kidd has observed in his "Science of Power": "In the course of my life in which my experience has been considerable I have never known an Englishman who *really* believed any of the dogmas of the Christian religion *through his reason*. In all cases the individual held to them as part of an inheritance which has been imposed on him from without by causes in which his reason has no share". People generally live by faith alone. Rightly has Professor Gilbert Murray observed that in Christendom reason has been in the field of religion a great destructive and dissolvent force.

The late Mr. William Archer wrote in the *R. P. A. Annual* for 1925: "My fundamental objection to that Church (the Roman Church) and indeed to Christianity as a whole, is that it is so irreligious. It presents to us such a childishly inadequate conception of the Almighty, and diverts our attention from the real majesty and marvel of the universe to a fairy-tale cosmogony,

the highly unedifying history of a Semitic tribe, and a most immoral fragment of folklore about an irascible Creator, childishly irritated with creatures he had thrust into being, and then no less capriciously reconciled to a favoured few among them by the vicarious torture of an innocent person—whether man or God does not greatly matter. Sentimental associations dating from early childhood make it hard for many people to realize the absurdity of this piece of primitive folklore." It is, moreover, a matter of common experience that many people are inclined to take fiction for fact and stage mummery for reality. The thinking of orthodox Christians is still on a medieval level.

But it must be said that the diffusion of knowledge in the West has had a salutary effect in broadening men's ideas and in gradually removing much of the narrowness resulting from religious prepossessions. Mr. H. G. Wells wrote in the *Sunday Times* in 1921 : "I think that during the last century the Bible has lost much of its former hold. It no longer grips the community. And I think it has lost hold because of those sundering eighteen centuries to which every year adds itself ; because of profound changes in the methods and mechanisms of life, and because of the vast exten-

sion of our outlook by the development of science in the last century or so."

The following incident which is narrated by Dr. J. T. Sunderland M. A., D. D., in the *Modern Review* for July, 1925, strikingly illustrates the contrast between the theological attitude and scientific principles: "We are told that at an annual meeting of the British Association for the Advancement of Science, in those days when Darwin and Darwinism were so cordially hated, a Bishop of the English Church closed a sarcastic speech against the new doctrine by turning to Huxley, its leading advocate in the body at the time, and saying in the presence of a large audience with the most cutting accents, 'Is the learned gentleman really willing to have it go forth to the world that he believes himself to be descended from a monkey?' Professor Huxley rose, and in his quiet way, but with terrible effect, replied, 'It seems to me that the learned Bishop hardly appreciates our position and duty as men of science. We are not here to inquire what we would prefer, but what is true. The progress of science has been from the beginning a conflict with old prejudices. The origin of man is not a question of likes and dislikes to be settled by consulting the feelings, but it is a question of

evidence to be settled by strict scientific investigation. But as the learned Bishop is curious to know my state of feeling on the subject, I have no hesitation in saying that, were it a matter of choice with me, which clearly it is not, whether I should be descended from a respectable monkey or from a bishop of the English Church who can put his brains to no better use than to ridicule science and misrepresent its cultivators, I would certainly choose the monkey.”

The longer a man lives, writes Professor Blackie, “the more certainly will he know that the persons in the world who have an appetite for truth, simply as truth, are always the few ; and that the great majority, partly by original constitution, partly by acquired habit, are incapable of receiving any truth, except what is specially adapted to their particular faculty of appreciation and assimilation,”

Major Evans Bell, a servant of the old East India Company, was a man of very liberal views. He risked his appointment in advocating the claims of the dispossessed ruling family of Nagpur in 1860, and he devoted his life to advocating measures for the benefit of India and its people. He writes in “The Task of To-day” : “The most extravagant eulogies have been made upon the

purity and sublimity of Christian morals, and the civilising influence they have exercised over a large portion of mankind...The Abyssinian Christians, who possess the Bible and are representatives of one of the most ancient churches, are in no measure superior in morals and civilisation to the barbarous neighbouring Pagan and Mussulman nations. (*Vide* Sir W. C. Harris's "Highlands of Abyssinia".) The present undoubted superiority of European nations, though much overrated, cannot be justly attributed to the Christian religion, but to far different causes, of which the principal one is the superior energy and activity of the races of which they are composed. Were the Crusaders more virtuous than the Saracens? Was it Christian morality that prompted those unjust, unprovoked wars, and useless bloodshed? Were the Christian Spaniards more virtuous than the Moors whom they expelled from Spain? Did Christian morality teach Catholics and Protestants to burn, hang and torture heretics? Will any candid person assert that it was Christian morality that taught them gradually to *abandon* this practice?"

Many Christians frankly avow that faith in Christ is to them a religious instinct. To the Nigerian of West Africa faith in his Ju-ju is equally

a matter of instinct. Faith is, in fact, ingrained in man as the result of his upbringing. Rightly has Pascal observed : *Il n'y a rien de si conforme à la raison que le désaveu de la raison dans les choses qui sont de foi.* There is nothing so agreeable to reason as the disavowal of reason in matters of faith.

Light is thrown on the intellectual side of Christianity by the Rev. Harold Anson, a clergyman of orthodox views, who writes in the *Hibbert Journal* (October, 1925) in defence of the claims of spiritual healing. The writer alludes to those who believe that "spiritual" is associated with "simple faith" and is the opposite of rational or scientific. These people, he says, are "a very considerable force in the world" and he adds that they "habitually decry the critical mind as ungodly". Let us listen further to this reverend gentleman : " 'Jesus only', or 'the good old Bible', or 'the Catholic Church' are their watchwords, and, whichever form of words they select, they are alike in meaning that we are to beware of the critical spirit since it is opposite of that 'childlike' spirit which alone can expect spiritual healing". These people, who are still a very considerable force in Christendom, of course mean by the "childlike" spirit the unobservant and uncritical spirit.

Professor Ernst Haeckel writes in his remarkable book on "The Riddle of the Universe": "When we judge the long series of Popes and of the Roman princes of the Church, from whom the Pope is chosen, by the standard of pure Christian morality it is clear that the great majority of them were pitiful imposters, many of them utterly worthless and vicious. These well-known historical facts, however, do not prevent millions of educated Catholics from admitting the infallibility which the Pope claims for himself." In this illustration Professor Haeckel effectively exposes the worthlessness of current opinions. What he calls the "pure Christian morality" has been built up by eminent theologians upon a careful selection from the New Testament and does not represent the teachings of that Testament taken as a whole.

Cardinal Newman has asserted, in his "Idea of a University," that the superior continuity and perfection of the civilisation of the races of Western Europe entitle them to be called by the imposing name, *orbis terrarum*. The Catholic creed is, according to him, successfully tested by its working power. This view is disputed by Sir Leslie Stephen who challenges the Cardinal to apply his test fairly: "The Catholic religion

is the true one because it approved itself to those civilised races. If it approved itself more as they became more civilised, the argument would be a powerful one. But the obvious and, indeed, loudly-proclaimed fact is that a large part, and that the more civilised part of this very *orbis terrarum*, has rejected Catholicism avowedly or virtually."* The same argument would apply to Christianity generally.

* "An Agnostic's Apology" by Sir Leslie Stephen (Watts, 1909), p. 79.

II A SUPERNATURAL RELIGION.

It is claimed by Christians that the element of their religion which gives it a special character and constitutes its distinctive feature amongst the religions of the world is that it is a revelation from God. "In Christianity", said a writer in the *Times* in September, 1923, "the religion and the revelation must go together". The majority of Christians stand by the verbal inspiration of the Bible as the Word of God, that is to say, the teaching "that every word and phrase of the Scriptures is absolutely and separately true, and whether narrative or discourse took place, or was said, in every most exact particular as set down". The Protestant position is set forth thus by Quenstedt, a pastor of the seventeenth century: "Scripture is a fountain of infallible truth, and exempt from all error ; every word of it is absolutely true, whether expressive of dogma, of morality, or of history". This belief is founded on the Bible itself. Those who entertain this belief cannot but regard themselves as being superior to followers of other religions which to them are false religions. To deny the authority of the Bible is in Christendom tantamount to heresy, for which the law provides the severest penalty.

Christians have at all times regarded the Bible as the greatest of all books. It is only during recent years that there have arisen criticisms (as Miss Maud Royden, addressing the Conference of Modern Churchmen held at Oxford in September, 1925, observed) of Christ's recorded conduct and teaching. But even now those Christians who are "spiritually sound". i. e., those to whom reason and common sense count for nothing as against boundless faith, can find no flaw in their Lord's teaching and conduct.

What has been the effect of the promulgation of this supernatural religion? From the dawn of history to the Christian era, as Dr. Edward Greenly D. Sc., F. G. S, has said, whatever the secular crimes, religious persecution was rare and sporadic, and religious war (except among the Jews) a thing unknown. Turning to the history of Christianity, we find the record of fifteen centuries stained with blood and seared with fire. "For then ensued age upon age of invasions, massacres, crusades, Bartholomew Days, sacks of cities, thirty-years' wars, Jew baitings, witch burnings, Inquisitions, tortures, and the like, whereof we cannot even yet be sure that we have seen the end. It is probably realised by very few persons in the north of Europe that the Holy

Inquisition has never been abolished, that it still has offices in a certain street in Rome (or, at any rate, had them a few years ago), and that in a recent edition (1905) of the Catholic Directory it is accorded the first place among the sacred congregations of the Church. In the *Illustrated London News* of June 23, 1923, Mr. G. K. Chesterton, alluding to the crusade against the Albigenses, wherein massacre by the thousand was diversified by burning, tearing out of eyes, and other atrocities, remarked : 'We can imagine men like ourselves persecuting an intellectual perversion like pessimism, and wishing to destroy those who wish to destroy the world.' He thus makes it clear that the spirit which inspired those unspeakable atrocities has by no means died out in Christendom. All the Reformation leaders, too (save Zwinglius and Socinus), were advocates of intolerance, and the Protestant Churches carried it out on a scale second only to that of their oppressors."* The Rev. G. A. Studdert Kennedy, an orthodox Christian, states : "The history of the two thousand years that have passed since Jesus rose again is a dark and terrible business. There are no words that could do justice to that awful picture, to the horrors of its everlasting wars, its

* *The R. P. A. Annual* for 1925.

oppressions, persecutions, cruelties, lies ; Christ's name has been made a war cry, and under the banner of the Cross men have marched to pillage and to burn, to murder women and torture children, and to trample tenderness and beauty under foot." *

Of the ineffectiveness of Christianity as a moral agent Herbert Spencer tells us in his "Autobiography" : "Much astonishment may, indeed, reasonably be felt at the ineffectiveness of threats and promises of supposed supernatural origin. European history, dyed through and through with crime, seems to imply that fear of hell and hope of heaven have had small effects on men". The eminent English philosopher proceeds to observe that European colonists out-do the law of blood-revenge among savages and massacre a village in retaliation for a single death—a fact which shows that two thousand years of Christian culture has changed the primitive barbarian very little. The vengeance idea, as we shall show, is derived directly from the teaching and example of God the Father and of God the Son.

Humanitarian ideas can make very little headway against the long established cult of force

in Christendom. Alluding to the punitive expeditions which are undertaken from time to time on the N. W. frontier of India mainly for the purpose of reprisal the *Englishman* of Calcutta wrote in November, 1923: "Reprisals after the affair afford no satisfaction for the loss of valuable lives. They do not effect the capture of the criminals nor prevent the repetition of outrages". In fact, they intensify hatred. Sir Valentine Chirol has expressed the opinion that what General Dyer did at Amritsar in executing his idea of striking "terror into the whole of the Punjab", actually resulted in making Jallianwala-bagh "a place of pilgrimage for racial hatred". Speaking on the same subject in the House of Lords in July, 1920, the late Lord Curzon stated that "General Dyer no more saved India by the massacre at Amritsar than you could defeat the Bolsheviks or save Russia by a massacre at Odessa or Warsaw". Æons must pass before such opinions receive general acceptance in Christian countries.

We quote from Mr. Ramsden Balamforth's contribution which appeared in the London *Inquirer* in 1925: "Consider the facts which the late E. D. Morel brought to light in 'The Black Man's Burden'. He computes that in Central Africa, particularly in the Congo, at the most

conservative estimate, ten million lives have been sacrificed to European greed and exploitation, whole districts having been depopulated". Take along with, this what Sir Rabindranath Tagore has stated in *Current Thought* (reproduced in the *Modern Review* for October, 1925) : "It is the Christian missionaries who, more than any others, have created a gulf of difference between Christians and non-Christians". But do not the missionaries act, after all, in the true spirit of their Divine religion ?

Corroborative testimony is furnished by Professor Gilbert Murray in his "Liberalism and the Empire" :

"Let no one delude himself with the fancy that though the German Dr. Peters may flog his concubines to death, though Frenchmen in the New Hebrides may twist the flesh off the servants' backs with pincers, though our own newspapers may revel in reported horrors from the old Transvaal or the Congo-Free State, Englishmen, Scotchmen and Irishmen are quite of another breed. Not to speak of strange and unpleasant dealings with black women, I myself knew well one man who told me he had shot blacks at sight. I have met a man who boasted of having spilt poisoned meal along a road near a black fellow's camp, in order to get rid of them like rats. My brother was the guest of a man in Queensland who showed him a particular bend of a river where he had once, as a jest, driven a black family, man, woman and children, into the water among a shoal of crocodiles. My father has described to me his fruitless efforts to get men punished in New South Wales in old days for offering hospitality to blacks and giving them poisoned meat. I received, while first writing these

notes, a newspaper from Perth, giving an account of the trial of some Coolgardia Miners for beating to death with heavy bits of wood a black woman and a boy who had been unable to show them the way. The bodies were found with the shoulder-blades in shivers, and the judge observed that such cases were getting too common ! These atrocities are not necessarily the work of isolated and extraordinary villains. Two of the men mentioned above were rather good men than bad. Nor have I mentioned the worst class of outrages."

Reverence for the Bible, or Bibliolatry as it may be called, is still very real and very earnest amongst Christian peoples. Evangelical Christianity believes the Bible to be a revelation from God through inspired men. Scientifically we are adults, religiously we are in the nursery, so says Dr. Sockman. The influence of religion is not easily shaken off. There is even now a revivalist movement in the West. Men like Professor George M. Price are confident in their belief that Darwinism is dead as the dodo, and that modern science has made herself religion's handmaiden by settling the question of man's origin "in a way entirely satisfactory to the believers in the literal truthfulness of the first chapter of Genesis". The southern States of America constitute the stronghold of old-world beliefs. These States clung doggedly in the past to slavery as an institution which had the approval of the Bible. At the present day, some of them have distinguished

themselves by enacting laws forbidding the teaching of Evolution in schools. Referring to this subject the London *Daily News* writes : "This American movement appears to be the old full-blooded anti-Rationalism of Bishop Wilberforce. These champions are not going to admit that two and two make four if for some theological or other reason they dislike this figure four. It is rather depressing to find this spirit still alive and militant, with all its old half-insane intolerance, at this time of day". Winwood Reade states in the "Martyrdom of Man": "In fact, if Christianity were true, religious persecution would become a pious and charitable duty; if God designs to punish men for their opinions, it would be an act of mercy to mankind to extinguish such opinions." The desire for vengeance upon nations is satisfied by war, upon individuals by persecution. The great "Catholic Encyclopædia" contains a defence of religious intolerance based partly on Scriptural authority (Matt. x, 34), and partly on the ground that errors of faith are in the highest degree pernicious to social welfare. Heresy-hunting, tortures and atrocities to enforce conformity to religious opinion have characterised Christianity. In 1920-21 there was a remarkable growth of religious feeling in all classes of the

Russian population. But this religious revival was accompanied by an unprecedented increase of anti-Semitism. The late William Archer has thus referred to one of the great riddles of the present age: "How can those minds be constituted which can live simultaneously in the manhood and in the infancy of knowledge and thought? How can man accept the lessons of astronomy and geology and history, with their annihilating testimonies against Christianity, and yet proclaim themselves adherents of so mushroom, so mythical and so impotent a doctrine?" The answer is to be found in the hold which an organised religion has on people.

Dr. Leonard Huxley states in his life-story of his eminent father that from a certain point of view intellectual veracity takes on a moral aspect. "Indeed, it is a pillar of morality. Disregard of it has led to incalculable social wrong and individual suffering, oppressions and persecutions, unprogressive obscurantism, joined with perverted ideals and intellectual arrest. 'Ecrasez l'infâme,' cried the reforming Voltaire; his 'infamous' was very much this perverting influence, exaggerated and armed with power, which had made the great organization of the Roman Church in his time a monstrous instrument of autocratic tradition, cruel,

rapacious, blindly intolerant, jealous of light and liberty."* Unfortunately, no intellectual force can pierce the thick wall of certitude by which the Christian Churches are barricaded against the light of day. Professor Calderwood has said that "popular error holds its place only on account of the absence of scientific criticism, which is the expression of intellectual activity."

A religion which belittles knowledge and magnifies faith will not rank high amongst the religions of the world in point of culture. Morality is intimately associated with culture. Civilization is, as W. S. Lilly states, before all things, ethical. Morality is its foundation. But Christianity has allied itself with ignorance, the very thing to which Buddhism ascribes all the evils with which humanity is burdened. The tree of knowledge of good and evil which stood in the garden of Eden was the only tree which was under Jehovah's ban. The Old Testament was written by the ancient Hebrew scribes. Primitive people were necessarily ignorant, and ignorance breeds superstition. This is well illustrated in the Old Testament itself. Of the New Testament Mr. Reginald Rynd wrote in the *Nineteenth Century Review*

* "Thomas Henry Huxley, a Character Sketch," by Leonard Huxley. London: Watts and Co.

for June, 1925: "Throughout the New Testament intellectualism is regarded as the enemy of faith. Intellectual difficulties that are part of our modern heritage were unknown to the first generation of believers". Thomas á Kempis in the fifteenth century gave expression to the true Christian spirit when he wrote in his "Imitation of Christ": "Cease from an inordinate desire of knowledge, for therein is much distraction and deceit". He taught that knowledge was of no avail without faith. Martin Luther denounced Reason as "the bride of the devil." Mr. Reginald Rynd has observed: "The spiritual prestige of medieval Christendom was largely based on the ignorance and superstition of the masses, both carefully fostered in the interests of a priesthood which dared not submit its credentials to the dry light of human reason". Speaking of the early Christians Winwood Reade tells us: "The Christians of that period felt more than those of the present day, not because they were better men, but because they believed more and they believed more because they knew less". Early in the nineteenth century a powerful party in England strongly opposed the introduction of Western culture into India as it might imperil British supermacy. It was in this connection

that Lord Macaulay, a man of rationalistic ideas, made that memorable declaration : "We will never consent to stupefy and paralyse a great people whom God has committed to our charge for the wretched purpose of rendering them more amenable to our control." The "British Military Text-book" contains the following significant clause : "The colour question in South Africa is not yet so serious as that in the U. S. A., but it would be far worse than it is at present if white men in South Africa had gone to the trouble and expense of educating and endowing schools, colleges and universities for the black man. The Boers have been perfectly right in keeping the black man in his own place." This breathes the true Christian spirit which favours ignorance and promotes racial discrimination.

The *Standard*, which reflects the opinion of a very large and influential section of the English people, stated in 1897 that the troubles experienced by the British in India were traceable to their having foolishly given the natives local self-government, liberty of the press, and advanced education. The *Standard* believed that the heathen and infidel natives of India were not "fitted by nature, training or tradition" for any of these benefits.

An intellectual atmosphere appears to exert

a baleful influence on Christianity. The Church of England is troubled with the growing scarcity of clergy. The number of men ordained to English dioceses during 1914-1924 was less by 2,850 than the number ordained between 1905 and 1914. The Archbishops have found it necessary to appoint a committee to report on the supply of candidates for Holy Orders. It appears that intellectual difficulties deter many of the best men from signing the Creeds and Articles of Religion which constitute the bedrock of the Church. Referring to this fact a liberal-minded English clergyman stated in the columns of the *Morning Post* in October, 1925, that "the split between dogmatic theology and secular knowledge operates more indirectly than this upon the minds of the young. They find that public opinion among their friends is strongly against choosing the ministry of the Church as a career. They are made to feel that if they announce their intention of becoming clergymen they will lose in the estimation of their companions, not at all because the choice is supposed to be a bad one from the worldly point of view, but because their friends think that they have decided to profess beliefs which no intelligent man can really hold". A religious organisation which claims supernatural origin but which is

found, after a fair trial, to be rooted in ignorance can hardly be credited with the possession of a perfect system of ethics. 102001

“The current religion [Christianity] is indirectly adverse to morals, because it is adverse to the freedom of the intellect”, writes Winwood Reade.

Christianity in its earlier stages succeeded among the proletariat and made no progress in the circle of philosophers.

In India, at the present day, we find Bishop Whitehead, Bishop Westcott and others strongly advising the dedication of missionary effort towards the conversion of the illiterate classes. The idea, plainly, is that the educated people, who are so unresponsive to Christian teaching, may be left to the tender mercies of the Evil One who has hardened their hearts. The usual Missionary exhortation is :

The heathen perish day by day ;
Thousands on thousands pass away ;
O Christians, to their rescue fly !
Preach Jesus to them ere they die.

But in practice the rescue of the educated heathen is postponed.

Captain E. J. Ellam writes : “A study of the social history of Europe, down to almost within living memory, shows that it began to emerge

from barbarism in so far as it has thrown off the Christian superstition. But this was only accomplished after a long and bitter struggle. Every advance that has been made in knowledge concerning the facts of the universe, of the world, and of the true nature of man, has been made in the teeth of determined priestly and clerical opposition. This is true not only as regards science, but also in respect of social, moral and humanitarian progress. It is true of the abolition of barbarous civil punishments; of the death sentence for such offences as stealing a loaf of bread, and its infliction even upon children of tender years; of public executions; of the flogging of men, women and children in public; of the exposure of corpses upon gibbets, and of grisly human heads over town gateways after the fashion of the negroes of Dahomey and Benin".[•] Another Englishman has said: "I do not think it can be denied that during the last half-century the power of Christianity has perceptibly waned. It is in that very period that the pace of progress, scientific, educational, and social, has been most rapid. In other words, as Christianity has declined civilization has advanced—the world has improved". Mr. Frank Hill Perrycoste states in his

[•] *The Maha-Bodhi and the United Buddhist World*, November, 1921.

work on "The Influence of Religion upon Truthfulness": "What religion not only failed to teach, but on the contrary, fought against with tooth and nail—I mean, the honest, unprejudiced inquiry after truth—has been effectually taught by the essentially anti-théological sceptical spirit". Lecky states in his "History of Rationalism in Europe": "Certainly, whatever opinion may be held concerning the general tendencies of the last three centuries, it is impossible to deny the extraordinary diffusion of a truthful spirit, as manifested both in the increased intolerance of what is false and in the increased suspicion of what is doubtful. This has been one of the general results of advancing civilisation to which intellectual influences have converged; but the improvement may be said to date more especially from the writings of the great [secular] philosophers of the seventeenth century."

Things are changing under the influence of intellectual progress. The Rev. R. J. Campbell wrote in the *Sunday Express* in January, 1925: "The habit of Church going is manifestly on the decline, and belief itself, generally speaking, is in a rather fluid state." Bishop Gore states in "Orders and Unity", p. 191: "The old Protestant orthodoxy stood by

the sole and final authority of the Bible as the infallible word of God. But it is exactly this position which modern knowledge is making more and more impossible". The same English Bishop asserts that orthodox Protestant Christianity "has received a series of intellectual shocks, the seriousness of which it is impossible to exaggerate" and that certain time-honoured doctrines have been "riddled by the shot and shell of criticism." Dean Inge has stated in the *Atlantic Monthly*: "The educated man, especially if he has a scientific training, finds it very difficult to understand the apparent indifference to truth among the majority of believers, and the general readiness to believe the most grotesque superstitions."

Cardinal Newman, in his *Apologia pro Vita Sua*, denounced and abjured the proposition that there is a right of private judgment and the proposition that there are rights of conscience. These doctrines, which Newman reprobated, are the commonplaces of educated opinion in the West today. It must be conceded, however, that the great Cardinal was a more correct interpreter of Biblical teaching than amateurish non-Christian writers and speakers.

The actual condition of Europe in the golden age of spirituality, which preceded the unregener-

ate days of materialism, can be fairly gauged from what Professor Tyndall tells us :* “ Through all the history of thought we find that physical science in past times exerted scarcely any influence in determining any of the great questions of life. Philosophy, comprehending within itself theology, was sole mistress of the human mind. The physical sciences were deemed poor, despised elements, informing one of nothing but a few facts relating to dead and inert matter. Those who cultivated them were deemed as poor in spirit as were the sciences in their subjects. No one cared to listen to them, no one honoured them. If a man succeeded in making any great discoveries which gave him a control over any of the forces of nature, so much the worse for him ; he did it, not by research, but by converse with

*When the Oxford degree of D.C.L. was conferred on Professor Tyndall (an act by which the great University honoured itself while honouring one of the greatest men of the nineteenth century), a vigorous protest was entered by a Professor of Divinity, on the ground that Tyndall “ had signalised himself by writing against and denying the credibility of miracles and the efficacy of prayer, thus contravening the whole tenour of that book which with its open page, inscribed *Dominus illuminatio mea*, the University still bears as her device and, therefore, still professes to acknowledge as her guide ”.

the Evil One ; and he might bless his fate if he had not to answer before an ecclesiastical tribunal the charge of dealing with the black arts."

Has the advance of materialism, which is the abomination of orthodox Christians, produced any prejudicial effect on mankind ? On the intellectual side we have this picture : "A long line of illustrious thinkers have laboured to push into the depths of nature the intellectual empire of man. New branches of knowledge are being constantly opened, and the field of thought so incredibly enlarged that even the most sluggish mind may well be lost in amazement at the boundless expanse by which he is surrounded."* As regards morality let us see what has taken place with regard to the cardinal virtue of truthfulness : "Certainly, whatever opinion may be held concerning the general tendencies of the last three centuries, it is impossible to deny the extraordinary diffusion of a truthful spirit, as manifested both in the increased intolerance of what is false, and in the increased suspicion of what is doubtful. This has been one of the general results of advancing civilisation to which all intellectual influences have converged".†

* Buckle's "Posthumous Works".

† Lecky's "History of Rationalism in Europe", vol.i, pp. 401-402.

Materialism, which is only another name for scientific knowledge is a convenient *deusex machina* for explaining away the failure of Christianity. The utter futility of this unsubstantial plea has been thus exposed by Lord Macaulay :

“It is pleasing to reflect that the public mind of England has softened while it has ripened, and that we have in the course of ages, become not only wiser but also a kinder people. There is scarcely a page of the history of lighter literature of the seventeenth century which does not contain some proof that our ancestors were less humane than their posterity. The discipline of workshops, of schools, of private families, though not more efficient than at present was infinitely harsher. Masters well born and bred, were in the habit of beating their servants. Pedagogues knew no way of imparting knowledge but by beating their pupils. Husbands of decent station were not ashamed to beat their wives. As little mercy was shown by the populace to sufferers of a humbler rank. If an offender was put into the pillory it was well if he escaped with life from the shower of brickbats and paving stones. If he was tied to the cart’s tail the crowd pressed round him, imploring the hangman to give it the fellow well, and make him howl. Gentlemen arranged parties of pleasure to Bridewell on court days for the purpose of seeing the wretched women who beat hemp there whipped. A man pressed to death

for refusing to plead, a woman burned for coining, excited less sympathy than is now felt for a galled horse or an overdriven ox. Fights compared with which a boxing match is a refined and humane spectacle were among the favourite diversions of a large part of the town. Multitudes assembled to see gladiators hack each other to pieces with deadly weapons, and shouted with delight when one of the combatants lost a finger or an eye. The prisons were hells on earth, seminaries of every crime and of every disease. Nowhere could be found that sensitive and restless compassion which has, in our time, extended a powerful protection to the factory child, to the Hindoo widow, to the negro slave”.

Devout Christians regard the present as the degenerate days of materialism, and they pin their faith to the period from the fifth century down to the thirteenth as the time when Christianity was seen at its best and when that great religion flourished in all its glory. In European history, the palmy days of Christianity are described as the Age of Faith and also, curiously enough, as the Dark Ages. We are told by Professor J. B. Bury : “The further we go back in the past, the more valuable is religion as an element of civilization ; as we advance, it retreats more and more into the background, to be replaced by science.” Christianity has

put a drag on intellectual progress in Europe. The Bishop of Birmingham had to say as recently as June, 1925: "The Churches must ultimately accept modern scientific teaching and justify faith by reason." But there is no early prospect of the realisation of this hope.

It is often argued on behalf of Christianity that in criticising the evils associated with Christian life regard must be had to the fact that the people concerned are human beings before being Christians. If Christians are to be placed on the same level with non-Christians they ought surely to be judged by the same standard. But the Christians themselves claim to occupy a higher plane, and they assert that as followers of a supernatural religion—the only religion revealed to man by God—those who are outside the pale of Christianity are not in the same street with them. It is, therefore, not altogether unreasonable for outsiders to expect among Christian peoples higher moral results than are to be found among non-Christians.

"Christianity", wrote the late William Archer, "has brooded like a nightmare over Europe and only in so far as men have cast off its spell have they succeeded in making the world a tolerable place to live in."

III BIBLICAL MORALITY.

The late William Jennings Bryan, as a typical Christian, declared only a short time before his death : "The Bible is our only standard of morality." Along with this must be taken the fact that Christianity is founded on Hebrew theocracy.

Christianity starts from the anger of Jehovah against the first man for an act of disobedience. Jehovah's anger against Adam resulted strangely in his cursing all mankind and, what is still more strange, in cursing the earth also. This is the first lesson of the Bible and it is also the last as with it is indissolubly connected the dogma of salvation by a blood sacrifice.

Jocelyn Rhys has thus presented the cardinal doctrine of Christianity in a nut-shell : "That monstrous doctrine, the very corner-stone of Christian theology, asserts that, because the first man and woman committed the heinous offence of eating a forbidden fruit, the whole human race was condemned to everlasting torture by the Omnipotent, Omniscient and Benevolent Being who had created this man and woman and given them what nature He chose ; that this all-powerful Being decided about two

thousand years ago to beget a son by a woman, and to have this son put to a cruel and degrading death so as to gratify His desire for a human sacrifice as a true and full satisfaction to the offended justice of God for the sins original and actual of all men and be thereby impelled to forgive such members of the human race as could be induced to believe that He Himself and his son and a third person, the Holy Ghost, were simultaneously the same person and three different persons."

Thus Jehovah by his own example taught his followers the lessons of hate and injustice. One of his greatest followers, St. Augustine, preached: "Blessed are they who inflict persecution for righteousness' sake."

The Mosaic law, which Christ tells us he came to fulfil, is based upon the old and simple foundation of the *lex talionis*—"breach for breach, an eye for an eye, and a tooth for a tooth"; death for the murderer, death for the ravisher, death for the adulterer, death for the pretended virgin bride, death for the blasphemer, death for all idolaters, death for all unbelieving enemies, women, children and aged sires—none are to be spared except the young virgins, who

are to be saved alive for the lust and service of the conquerors. * (*Vide* Numbers xxxi, 14, 15, 17 and 18.)

Throughout the Old Testament God appears as a tribal deity protecting and guiding the Israelites and siding with them in their endless fights with other people. This is how he is described by Theodore Parker, the great Unitarian Christian preacher of America: "He is capricious, revengeful exceedingly ill-tempered; he has fierce wrath and cruelty; he is angry even with the Hebrews and one day says to Moses,* 'take all the heads of the people and hand them up before the Lord against the sun'."

God told Moses that he would harden Pharaoh's heart so that the Egyptian King might persist in detaining the Israelites and expose himself to punishment. (Exod. iv). God carried out this threat which was so unworthy of him. God approved slavery. (Exod. xxi). He prescribed the punishment of stoning to death for blasphemy. (Lev. xxiv). He killed outright more than fifty thousand men at Bethshemesh for the offence of looking into his ark. (I Sam.vi). It is stated in Joshua xi that Joshua, the Israelite leader made war for a long time with several

* "The Task of Today" by Evans Bell.

Kings, that most of those Kings did not submit because God had hardened their hearts "that they should come against Israel in battle that he may destroy them utterly," as God had commanded Moses.

It is perhaps only natural that pious Christians should implicitly follow the light thrown in their path by their Holy Scripture, which tells them that the heathen were given over by God to David, the human ancestor of Jesus, for his "inheritance". The Lord, we are at the same time told, gave the Jewish King a free hand to bruise the heathen "with a rod of iron and break them in pieces like a potter's vessel." (Psalm ii, 8, 9).

Irenæus laid down this Christian principle : "The Pagans are our debtors ; all that the Pagans have acquired with labour we ought to enjoy without labour." The same profound Christian principle was asserted by St. Augustine. Barbeyrac states in his "*Traite de morale des Péres*" : "All the wealth of the heathen world belonged to the faithful." Acting on this admirable principle the Pope made a free gift of heathen India to the Christian King of Portugal and thus started the European game of grab in this unhappy country. Mr. A. L. Saunders, C. S. I., I. C. S.,

tells us : "A long start was obtained by the Portuguese, who relied, as lawyers say, on a Donation of the Pope's, in return for which they were pledged to establish Christianity in India."*

Carlyle, in his "Latter-day Pamphlets," says that "the ineradicable tendency" to revenge is a divine feeling in the mind of every man, "a monition sent to poor man by the Maker Himself." As a born Christian he could not hold otherwise. Vengeance is the special prerogative of the Jewish God. "Vengeance is mine," he says. Reading Psalms lix, lviii, cxlix, one may see that his faithful henchman David counts upon his active co-operation in "executing vengeance upon the heathen." He claims vengeance, according to St. Paul, as his own peculiar weapon. (Rom. iii and xii).

One of the earliest records of racial discrimination is to be found in the ninth chapter of Genesis, where Noah, in a fit of drunken rage, cursed the sons of Canaan and decreed that they shall serve the progeny of Ham and Japhet. Noah had the example of his God for his guidance.

Good Christians honestly believe that "war is an element in the order of the world ordained

* "The Religions of India," a Lecture delivered to the Victoria League on March 9, 1925. (London : Watts & Co.)

by God." * The Bible tells them that "the Lord is a man of war." Jehovah is the Jewish Lord of Battles. Speaking of Christendom during the late war Romain Rolland writes in "Above the Battle": "The love of God and the love of mankind have been invoked in order to burn, kill and pillage. The fraternity of 1793 was sister to the Holy Guillotine. We have in our time seen Churchmen seeking and finding in the Gospels the justification of Banking and of War. Since the outbreak of the war a clergyman of Württemberg established the fact that neither Christ nor John the Baptist, nor the Apostles desired to suppress militarism." Writing further about the late war the same eminent Frenchman states: "As for the representatives of the Prince of Peace—priests, pastors, bishops—they go into battle in their thousands to carry out, musket in hand, the Divine commands: *Thou shalt not kill* and *Love one another*. Each bulletin of victory, whether it be German, Austrian or Russian, gives thanks to the great captain God—*unser alter Gott, notre Dieu*—as William II or M. Arthur Meyer says."

The Divine commands "Thou shalt not kill"

* Count von Moltke, quoted in the *Nineteenth Century*, December, 1921, p. 936.

and "Love one another" are looked upon as counsels of perfection, while the example furnished by the Deity is readily followed in practice. The events of 1914-1918 justified the observation made by *Truth* as far back as January 17, 1895 : "Everybody knows that the more confident a warrior is that the Lord of Hosts is fighting on his side, the more resolute is his determination to massacre every man, woman and child on the side of the enemy ; for are not his enemies the enemies of the Lord also, and is he not doing the Lord's work in exterminating them ?"* There was no more pious Christian engaged in the late war than the German Kaiser. On a previous occasion, during the Boxer war in 1900, he stimulated the German troops to commit murder for revenge so that the heathen people of the East might remember for a thousand years the terrible vengeance of a Christian nation.

John Bright wrote from Rochdale in September, 1857, to the husband of Lady E. Dalhousie Login that he was "oppressed by the magnitude of the Indian question. The cruelties perpetrated by the Sepoys, and the scarcely less horrid

* The Devil does not always have his due. "He hath the credit of a murder but not of a battle ; the murder is committed by his instigation but the victory by the favour of Providence." (Southey).

cruelties inflicted by our countrymen, under the name of punishment or vengeance, will leave a desperate wound, which time can never heal."*

The Sepoy mutineers, besides being heathen and infidels, formed an unruly rabble of leaderless men out for wanton mischief. Tommy Atkins, on the contrary, was a well disciplined Christian soldier under efficient leadership. Students of the Indian events of the years 1857-58 will find no evidence of the superiority of Christian morality as compared with Moslem or Hindu morality. How do British Soldiers in India compare with Sepoys under peace conditions? Major General Sir Thomas Reynell, who had served in India from 1805 to 1828 stated as a witness before a Select Committee of the House of Commons in 1832 : "I think that he [the native Sepoy] is much more orderly than European soldiers in general from the mere circumstance of his not being so given to drink." Sir Jasper Nicolls, who had been Commander-in-Chief in India, stated in the same place : "I think the command of a European regiment would be more difficult than the command of a brigade of sepoy ; it would be much easier to control 5000 sepoy

* "Lady Login's Recollections—1820-1904", London : Smith Elder, 1916.

than to control 1000 Europeans." • The influence of Christian teaching does not appear to much advantage here.

"Few things are more remarkable in the history of Church", writes Mr. Charles Gorham, "than the early period at which a grave and general deterioration of morals set in. To say nothing of the bitter animosities aroused by incessant disputes on matters of which no one knew anything, we find early in the third century the Bishop of Rome—the swindler Callistus—lending his sanction to immorality, and reckoning adultery and murder as lesser crimes than the administration of a second baptism. On the momentous question whether Christ had been crucified as man or as God the factions of Constantinople in the sixth century suspended their quarrels, and united in singing hymns and pillaging and murdering persons of a different shade of belief."

Anatole France, who is universally recognised as one of the greatest of modern European writers, has said : "How can one really believe religion to have a moralizing effect when one reads the history of the Christian nations, and

• "The Rise of the Christian Power in India", by Major B. D. Basu, I. M. S.

realizes it to be a succession of wars, massacres and tortures. You cannot expect people to be more pious than cloistered monks, and yet monks of every order, black, white, brown, and pied have been guilty of the most abominable crimes. The agents of the Inquisition and the priests of the League were pious, yet they were cruel."

The teachings of the Bible have certainly borne fruit in Europe. While these pages were going through the press we came across the following editorial observations in a highly respectable English paper :

"Four centuries ago Europe launched upon a violent career of conquest, development, and trade in the new world. Let anybody imagine what the history of mankind would have been if Europe then had had enough self-control or common statesmanship to prevent all the scandals and atrocities that followed the contact of her traders and settlers with the American Indians. Few things are more terrible in the history of the world than the cruelties inflicted by the traders and adventurers of the leading Christian peoples on the unhappy tribes scattered over North and South America. For the crime of bringing across the Atlantic millions of black slaves the world has not yet ceased to pay, nor will it ever cease to pay." *

Christianity has the unenviable distinction in

* *The Manchester Guardian Weekly*, January 8, 1926.

history of exhibiting internecine hatred of an extraordinary character. "The Christians", says Gibbon, "in the course of their intestine dissensions, have inflicted far greater severities on each other than they had experienced from the zeal of infidels". Macaulay writes : "The whole zeal of the Catholics was directed against the Protestants, while almost the whole zeal of the Protestants was directed against each other". Mr. G. E. E. Lindquist writes in the "Red Man in the United States" : "Perhaps no harsher criticism has been made of the Christian Church than that caused by rivalry among the denominations". The behaviour of many of the followers of Christ does not show off the effect of his teachings to much advantage. A sample has been furnished by ~~the late~~ Edward Clodd in his Conway Memorial Lecture on "Gibbon and Christianity". In the course of the controversy over the doctrine of Election Charles Wesley said : "Mr. Augustus Toplady I know well ; but I do not fight with chimney sweepers. He is too dirty a writer for me to meddle with ; I should only foul my fingers". The Calvinists retorted by calling the brothers Wesley "devil's factors ; Satan's synagogues ; children of the old roaring, hellish murderer who believe his lie ; advocates for sin ; blasphemers

mers ; Satan-sent preachers". The title of one of Rowland Hill's pamphlets against Charles Wesley is "An Old Fox Tarred and Feathered".

We learn from the history of Europe that the battle of Christianity has ever been fought with unclean weapons. In the sixteenth century "the vilification which was poured on Luther and his doings (to quote Draper) was so bitter as to be ludicrous".* Luther himself, according to Hallam, was one of the foulest-mouthed controversialists that ever polluted literature.† Calvin, as Mr. Frank Perrycoste tells us, was a worthy fellow to Luther in the base art of calumny and vilification.‡ The Scottish clergy, we are told, faithfully imbibed their master's spirit. Buckle notes in connection with their attitude towards the Gower conspiracy, "how ready the spiritual classes always are to cover even with the foulest calumny those who stand in their way". § Speaking of the quarrel in the seventeenth century between the two Churches in France, Buckle remarks that on "both sides the grossest calumnies were propagated and believed" ¶ Mr. Frank

* "The History of the Conflict between Religion and Science", 18th. edition, p. 296.

† "The Introduction to the Literature of Europe", 5th. edition, vol. i, pp. 305-307.

‡ "The Influence of Religion on Truthfulness", p. 295.

§ "History of Civilisation", vol. iii, p. 3. ¶ *Ibid*, vol. ii, p. 10

Perrycoste has mentioned in his book on the "Influence of Religion on Truthfulness" how the Jesuits both practised calumny and justified the practice thereof.

The Bible teaches that man is the supreme lord of creation and that all lower animals were created for his delectation. We find in practice that animals are treated with great cruelty, in Christendom, especially in the name of sport. The Churches, whose teachings are largely based on the Bible, assert that animals have no souls. Their attitude towards lepers is also inhuman. At the time of the Crusades (so we learn from the *Current History Magazine* for November, 1925) a great epidemic of leprosy spread over Europe and "stern measures were taken to suppress it. Lazarettos were constructed everywhere and the lepers insolated within them. They were compelled to wear distinctive dress and to carry clappers when they passed along the highways. They were forbidden to drink from public fountains and could only indicate with a stick what food they wanted. Furthermore, the Church performed the burial service over persons designated as lepers, and they were, therefore, officially dead." Humanitarian views are of recent growth and have been fostered mainly by secular education.

Modern science is successfully probing the mystery of existence and appears to be on the verge of far-reaching discoveries proving the unity of all life and establishing that the same principle pervades human, animal and vegetable existence. The dividing line between spirit or mind and matter is slowly vanishing. The tendency of modern research is to disprove the Christian theory of special creation by an anthropomorphic Deity and to support Hindu Adwaitism or Pantheism which teaches the unity of all existence—*Ekamevadwitiyam*. Non-violence—*Ahimsa*—as a moral principle can only be based on the latter.

Interpreting the Bible in the 1917 Houses of Convocation the Archdeacon of Sudbury (in opposing the proposed revision of the Psalter) affirmed that "the Psalms are a mirror of human nature, which is precisely the same today as in the times of the Psalmist, and to omit the righteous call for vengeance is not only to misrepresent Christianity, but to fall out of touch with the whole moral feeling of the country." (*Daily Press*, July 6, 1917,) This gives us a fair idea of Christianity as it is and of the prevailing moral feeling of Christendom.

IV. BIBLICAL MORALITY (*Continued*).

The sources of Christian belief lie in the Old Testament, which is the revealed Word of God. In Deut. xiii Jehovah teaches hatred and cruelty by instructing his followers to stone the adherents of other gods to death. God is represented in the Old Testament as a "consuming fire" and as keeping his anger for ever. He gives cruel commands, like that in the thirteenth chapter of Deuteronomy, forbidding all religious progress. He orders the butchery of millions of innocent men, women and children. He comes back from the destruction of Edom red with blood, as described in the 63rd. chapter of Isaiah. Readers of the 109th. Psalm will note the cruelty which David, the man after God's own heart, displays. Theodore Parker thus states some striking facts about Jehovah : "God appears to men visibly—to Adam, Noah, Abraham, Jacob and to Moses. He talks with all those persons in the most familiar way in the Hebrew tongue. God dines with Abraham, coming in unexpected one day. He is partial, hates the heathen, takes good care of the Jews not because they deserve it, but because he will not break his covenant. He is jealous ; he writes it with his own finger in the

ten commandments. 'I the Lord thy God am a jealous God' and *Jehovah* his name is 'jealous.' He is vain also and longs for the admiration of the heathen and is dissuaded by Moses from destroying the Israelites when they had provoked him, lest the Egyptians should hear of it and his fame should suffer." The author of the "Martyrdom of Man" suggests a plausible theory about the Jewish deity. To the people whom he led, writes Winwood Reade, "Jehovah was merely an invisible Bedouin chief who travelled with them in a tent, who walked about the camp at night, and wanted it kept clean, who manœuvred the troops in battle, who delighted in massacres and human sacrifice, who murdered people in sudden fits of anger, who changed his mind, who enjoyed petty larceny and employed angels to tell lies, who, in short, possessed all the vices of the Arab character."

The chosen people of God have even up to this day maintained the character which the Old Testament traditions credit them with. Their intense clannishness, as Huxley has pointed out and a sense of superiority to the Gentile are present as before.

It is commonly held by Christian apologists at the present day that whatever may be said of

the moral ideas in the Old Testament, the evils associated with life in Christendom—evils which were pithily summarised by the late Marie Corelli in *Nash's Magazine* *—cannot be ascribed to the sweet and gentle religion of Christ. It is argued that a religion assumes the colour of the people who adopt it, and that it may get perverted in association with a race which is morally or in culture low. This excellent theory is made to do duty in the case of Christianity. But it would be difficult to suppose that an organised religion should fail to exert any wholesome influence in moulding the character of its followers. Here we have really the case of a religion possessing a low ethical standard, evolved by a semi-barbarous, nomadic race, prejudicially affecting other races who subsequently adopted it at a time when their own latent intelligence was in an embryonic stage. The prevailing opinion, which we shall venture to controvert, has been well expressed by Mr. P. N. Bose in his "Epochs of Civilization," where he writes : "The 'barbarians' of Europe accepted Christianity, one of the grand-

* "We are mere savages still : savages in the 'lust of the eye and pride of life'—savages in our national prejudices and animosities, our jealousies, our greed and malice, and savages in our relentless efforts to overreach or pull down each other in social and business relations."

est results of the last stage of oriental culture in the second epoch, but as might be expected, they could not assimilate it. It remained a thing apart from their lives, and notwithstanding its nominal adoption, they long continued to remain in the first stage. Christian altruism was not compatible with the stage of progress which they had attained at the time of its adoption. The doctrine of relentless, eternal punishment by fire, the fiendish delight which theologians like Tertullian took in contemplating the hideous scenes of endless torture in hell, and the systematic, deliberate barbarity with which the Christian Church persecuted the Jews and other heretics, harmonised with the nature of nations whose favourite pastimes, even amongst refined classes, were bull-baiting and bear-baiting.* We will avoid taking any serious notice of the confusion of ideas involved in the writer's reference, in the same breath, to Christian altruism and to the

* "The conscience of Europe has been so coarsened by the bloodshed of the Great War that fortune has since begun to smile on projects for infecting other nations with the national sport—or malady—of Spain. The complete bull-fight has now been established in the South of France, and its imitation, which is the thin end of the wedge, has just been staged, 'in aid of the Moroccan wounded', in Paris itself."—*The Manchester Guardian Weekly*, November 27, 1925.

Hell doctrine which constitutes the foundation of Christianity. The writer has in fact confused cause with effect. The question raised by the writer, however, really resolves itself into this—Have the races of Europe degraded Christianity or *vice versa*? It may be reasonably assumed that the Gospel of Salvation (otherwise known as Christianity) was brought into the world by an omnipotent and omniscient God with the best of motives, to wit, to effect the reclamation of mankind from the dire effects of the Original Sin. That being so, and the matter being of such paramount importance that, it is hardly reasonable to suppose that races so hopelessly vicious as the “barbarians” of Europe are taken to be, should have been chosen by God for carrying out his great plan. History has demonstrated that in spite of their predatory habits these “barbarians” were endowed by nature with a very high degree of intelligence and with such energy and will-power as were possessed by few other human races. Is it reasonable to suppose that people blessed with such gifts should be absolutely impervious, for all time, to the mollifying influence of a benign, God-sent religion? The theory appears to us to be based upon a misapprehension of facts. The educated Indian has

too readily accepted the teaching of his European mentors, whose express purpose is to bring him round to their own way of thinking. Many of our countrymen have indeed accepted the logical consequences of such ideas by adopting Christianity.

There is less doubt about the influence of another great religion, Islam, which is closely allied to Judaism, on the races which have adopted it. That religion has, as all students of modern history are aware, galvanised those races into aggressive activity. Even the proverbially mild Hindu, noted for his pathetic contentment and hopelessly torn by internecine discord has, on conversion, been animated by the unifying and militant spirit of Islam. This is particularly noticeable in provinces like Bengal where the Hindus are physically inferior to those of other parts of India. The Bengali Hindu holds in dread his quondam co-religionist, the virile Bengali Moslem. The newspapers no doubt tell us of Hindu-Moslem affrays in Calcutta and other business centres in Bengal where Bengali Hindus are greatly out-numbered by others. But as a matter of fact Bengali Hindus have hardly any share in these communal broils, although Bengali Moslems are seen to make common

cause with their up-country co-religionists. As another instance we have Buddhism which, as Dr. Carpenter tells us,* “never promoted wars like the popes who made crusades part of their foreign policy or claimed to be the source and guide of civil power.” Buddhism has existed in the world for 2500 years and it has been disseminated among 500,000,000 of men, and those of extremely diverse races and conditions. Yet it claims, and the claim is (as Dr. Edward Greenly D. Sc., F. G. S., tells us in the *R. P. A. Annual* for 1925) admitted by every scholar, that it has never fought a religious war, has never shed one drop of blood, has never persecuted any other religion, and that no Buddhist sect has ever persecuted any other Buddhist sect.†

In Europe itself, before the appearance of Christianity, a striking instance was afforded by Stoicism of the great influence of moral teachings. The teachings of the Stoics produced marvellous results in Pagan Europe. Stoicism, as W. L. Sheldon states in “An Ethical Movement,” inspired the heart “to endure nearly every form of trial. It sweetened the cup of pain and sorrow.

* “Buddhism and Christianity”, by J. Estlin Carpenter, D. D., D. Litt. (Hodder and Stoughton).

† See Rhys Davids, “American Lectures”, p. 116.

Men became brave and heroic under its influence. It had the quality of stirring men to self sacrifice. It enabled them to be calm and serene in misfortune. It gave to history some of the grandest illustrations of human character." This Pagan system really possessed within itself the elements which are attributed to Christianity. This instance shows that the peoples of Europe were amenable to good influences. It goes to disprove the supposition that those peoples have, through constitutional defect, resisted the benign influence of Christianity.

Let us turn for a moment to the New World. Some amongst the Christian nations of Europe who were in an advanced state of civilisation crossed over to America a few centuries ago and established themselves on that great continent. The Pilgrim Fathers and those that followed in their wake were no barbarians. The results of Christianity may be viewed in this instance in a very favourable light. The earlier history of American colonization synchronizes with the most prosperous period of religious history in Europe, when materialism had not yet reared its poisonous head. But what do we find? As an English editor has told us, few things are more terrible in the history of the world than the cruelties

inflicted by the traders and adventurers of the leading Christian peoples of Europe on the unhappy tribes scattered over North and South America. These tribesmen had done the Europeans no harm and had given them no provocation. Mr. G. E. E. Lindquist remarks in his book on "The Red Man in the United States" (New York : Doran) that the antagonism of the Seminole (Florida) Indians to Christianity "has been largely due to their identifying the white man's perfidy with the white man's religion." At the present day America is the foremost Christian country of the world. But racial hatred, colour-prejudice, and religious intolerance are its most striking characteristics. Mr. Bertrand Russell wrote in the *New Leader* in September, 1924 : "The way in which Southerners speak of negroes, to this day, is so horrible that it is difficult to stay in the room with them." Further : "The violence generated by the suppression of negroes finds outlets in other directions. The Ku-Klux-Klan, originally Southern anti-negro, has spread into many Northern regions and has become anti-Jew, anti-Catholic and generally anti-foreign. It is an immense organisation embracing, at least in the South, most of the clergy of the denominations which we should call Non-conformist and having

for its purpose the spread of an illegal reign of terror which shall make life intolerable for all but native white Protestant Americans." Even the doors of the churches used by the whites in America are closed to the Christian negro. What is the general moral condition of America ? Not long ago an American statesman described the United States as the most crime-bent nation in the world. The annual number of murders in America exceeds 11,000. "This country," said Judge Alfred J. Talley of the Court of General Sessions of New York County, "is suffering under an indictment which proclaims it the most lawless on earth." For thirty years down to 1919 the average number of lynchings per year was 107. Lynching has not yet been abolished. The looseness of the marriage-tie is demonstrated by the enormous number of applications for divorce presented to the American courts of matrimonial jurisdiction.* The drama is diagnostic of national taste. It was stated in April, 1926, that Mr. Cyril Maude, the well-known English actor, had

* The San Francisco correspondent of the *Statesman* (March 28, 1926) stated that in 1923 some 164,600 divorces were granted in the United States to married couples. He wrote : "A recent writer calls attention to the grave fact that the divorce system of the United States has become a means for legalizing what he calls consecutive polygamy."

made a vigorous attack on the "gross appeal" and immoral tendency of much of the drama "now making millions" in America. The *Statesman's* London correspondent, referring to this matter, stated that Mr. Maude's charges were fully justified.

The transactions in the continent of Africa by the highly developed modern European nations also disprove the theory that is based on the super-excellence of Christian ethics. The intense hatred exhibited by the white settlers in South Africa towards the original inhabitants and towards Asiatic settlers is a disgrace to civilisation. But the white settlers, whether Boer or British, are good Christians. They honestly believe that their determination to "squeeze out" the Indians and to keep the Kaffirs under their heel is in full accord with the principles of Christianity. Have they not before them the example of the dealings of God's chosen people with the heathen and Gentiles? Jesus of the New Testament has been a true son and faithful follower of the God of the Old Testament. White Christians are God's chosen people in succession to the Jews.

The Rev. Mr. Edward Thompson proves to demonstration in his book on the Indian Mutiny entitled "The Other Side of the Medal" how

easily the Christian Britisher out-distanced the heathen Hindu and the infidel Moslem in sheer brutality and how contemporary Britishers of all classes, including clergymen and their wives, applauded and encouraged the horrible deeds committed by military officers and civilians by way of revenge. "It is hard to understand" he writes, "why Victorian theologians, with the great mass of Mutiny literature contemporary with them and hall-marked with general approval, should have been troubled by the alleged blood-thirstiness of the Old Testament. The Book of Joshua, by comparison, is a gentle and chivalrous record." (p. 40).

Mr. Arthur Lindsay, an Australian commercial traveller, who has returned to Sydney from a tour in the interior of New Guinea, has referred (according to the *Statesman*, January 24, 1926) to his visit to a village called Koreck in the valley of the river Ramu. He writes : "A German punitive expedition put the fear of the white man's 'fire-sticks' into the Koreck natives, scores of them being killed and the rest fleeing to the mountains." The European man has been described by a high-minded English clergyman (who has received from his own dear countrymen the sobriquet of "the gloomy Dean") as the "fiercest

of the beasts of prey who is not likely to abandon the weapons which have made him the lord and bully of the planet."

The Old Testament is a rather voluminous record which covers a wide range. The New Testament, on the other hand, is a compilation of various versions of Christ's ministry which covered only about three years and a half. "Of this period we have only a few fragmentary anecdotes and a stray reference or two. At thirty years of age he appeared in public and after a short period (we cannot determine how long, but possibly eighteen months) he was crucified, upon the accusation of his countrymen, by the Roman authorities. He was without technical education, but he had been carefully trained in the sacred books, as was usual with his people."* We are further told that Christ "did not employ the Old Testament as now reconstructed by scholarship or judged by criticism, but in its simple and obvious and traditional sense. And his background is the intellectual and religious thinking of his time. The ideas of demons and of the future, of the Bible and many other traditional conceptions are taken over without criticism. So the idea of God which he sets forth is not

* "Encyclopædia Britannica"

that of a theologian or a metaphysician, but that of the unlearned man."* Christ called the learned doctors a generation of vipers, whited sepulchres and serpents. Wisdom, in Christianity, is associated with the serpent, the devil. Doctrinal Christianity, the thing with which we are concerned, has been built up by St. Paul upon the story of the Fall—a Christianity which is not to be found in the Gospels. † The theological Christ has been created on the Pauline model. Learned theologians have exercised their ingenuity in producing an etherealized God-cum-man.

The right course for an inquirer is to go to the New Testament itself for the acts and utterances embodying the example and teachings of Jesus Christ. As God the Son he had no intention of abrogating the Mosaic law which represents the law of God the Father. He emphatically declared that that law was immutable. "Think not (he said) that I am come to destroy the law, or the prophets : I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be

* *Ibid.*

† H. G. Wells in "The Outline of History".

fulfilled." (Matt. v, 17, 18). According to Psalm xix, "the law of the Lord is perfect." It would appear from the Acts of the Apostles that for nearly a generation after his death Christ's disciples continued to observe the Mosaic ordinances.

Mrs. Anna Kingsford, a cultured English lady who was a vegetarian, has said of Biblical morality : "The Bible seems to sanction a great many practices which modern civilisation and philosophy have unanimously condemned, and which have been made penal offences in all Western codes of law. Such, for instance, are the practices of polygamy and of slavery which are not only sanctioned in the Bible, but are in some cases positively enjoined. Even murder itself appears to be vindicated in some parts of the Old Testament, as are also many revengeful and cruel acts. No civilised general in these days would dream of conducting warfare as Joshua, as Deborah, as Samuel or as David conducted it—such deeds as theirs would be justly held to sully the brightest valour ; no member of religion in our time could endure to redden his hands daily with the blood of scores of lambs, doves and oxen ; no average man, woman or child could be induced to assist in stoning to death an unfortunate fallen

woman, or a lad who has disobeyed his parents or used strong language. Yet these are some of the practices commended and inculcated in the Bible and justifiable on the same grounds as the practice of flesh-eating." Biblical morality, is thus directly antagonistic to right morality ; so much so, indeed, that advocates of Christianity are obliged to say : "The letter of the Bible is subject to error ; we should take the spirit as our guide." But in a case like the present, it would be necessary to strain facts out of all resemblance to realities in order to invest Biblical morality with a halo of respectability. In advancing this plea, moreover, the advocates of Christianity unconsciously impugn the Divine character of the Bible as the revealed Word of God and ascribe to the book an imperfection which is associated with merely human productions. Those outside Christianity who fancy that Christian morality is of a transcendental character will find here something to ponder over.

Although the Old Testament constitutes, according to Christian belief, the real revelation of the Word of God, the irresistible results of modern research have compelled many Christians to alter their valuation of that Testament and even to set slight store by it. Preachers of the

Gospel in India, from Europe and America, are often heard to say : "Never mind the Old Testament. Concentrate your attention upon the central figure of Christ as depicted in the New Testament and then you will realise the supremacy of Christianity." Such argument is a mockery, a delusion and a snare. The two Testaments are in fact indissolubly inter-linked. Upon the fall of man, the most serious event recorded in the Old Testament depends the idea of salvation by faith in Christ's vicarious sacrifice which is the main theme of the New Testament. An English writer has referred to the Hell doctrine as a horrible blasphemy. To teach it along with the Fatherhood of God is a contradiction in terms. Emerson told the Calvinists : "I agree with everything you say, with one small exception—your God is my Devil".

How far has Christianity promoted the great virtues of mercy and humanity ? Mr. A. R. Hope Moncrieff tells us in "The World of To-day" that the Spaniards pride themselves on being most Christian and most Catholic. But with many undoubtedly good qualities they combine "such badness as the bloodthirsty love of bull fights, which inspires even children's play,

and glorifies swaggering matadors with a halo of popular renown. Education in very backward, especially in the south, where piety seems as languid as unenlightened." Intellect has, the writer adds, been long crushed in Spain by bigotry. The same writer thus speaks of Russia : "The want of moral sense is ill-supplied by the teaching of the Orthodox Greek Church, that commands the unquestioning reverence of most Russians. A warm religiosity seems wasted on the formal rites and tawdry *eikons* of this communion, whose ministers, 'black' monks and 'white' married priests, 'with all their trumpery,' are more noted for ignorance than for purity of life." At the other end of the scale we have countries like America and England. Of the former Mr. Hope Moncrieff writes : "It seems a bad blot on American temper, that while in some cases gross crimes can hardly be brought to justice, in others the people are occasionally moved to take the law into their own hands. What is known as lynch-law has been scandalously common in the case of negroes accused or suspected of rape upon white women, then often put to death by exasperated mobs with atrocious tortures that should shock a Christian community." To a Christian believer this may seem paradoxical but

after all it is a natural result of Biblical teaching. Of England itself H. Rider Haggard has recently said : "The common idea of amusing the English boy is to give him a gun and send him out to kill. As I chance now in my age to have developed strong views as to all this slaughter of the helpless lower animals, I think that it would be well to inculcate more mercy in the young." * According to the Bible, God gave our first parents dominion over the fish of the sea and over the fowl of the air and over the cattle. Many Christians believe that animals have no souls. Through the action of the civilized nations of the West "everywhere throughout the world wild animal life is rapidly disappearing." † The Rev. Walter Walsh D. D., an American Unitarian theologian, has justly observed : "The fact cannot be blinked that neither Judaism nor Christianity has given official sanction to the Humanitarian Movement... ..It is indeed a lamentable circumstance that theological dogmas should obstruct the free and full flow of humane sentiment and incalculably delay the Republic of all living beings." Dean Inge, who has the courage of his convictions, has observed that Christianity has contributed

* *The Strand Magazine*, April, 1926.

† *The Pioneer*, January 7, 1926.

very little to humane notions, which have arisen from the "newly enlightened moral sense." The *Manchester Guardian Weekly* has stated as recently as April 2, 1926: "The truth is that in the matter of conserving the beauty of the natural world around us and of avoiding heedless pain to bird and beast we are still quite extraordinarily obtuse." The Christian's professions of moral superiority and his sneers at the vileness of the heathen man do not stand the test of strict scrutiny. Indeed, Christianity's weakness lies in the fact that it fails to recognize the unity of all life, and its chief defect is to be found in the fact that it does not acknowledge the equal value of all souls before God. The Biblical religion is claimed to be the fountain-head of all good. That is the illusion we have set ourselves to prick.

V. BIBLICAL MORALITY (*Continued*).

Let us make a closer search in the books of the New Testament for evidence of altruism. Christ holds that things that are holy are not to be offered to unworthy people, i. e., to sinners. (Matt. vi). Pearls should not be cast before swine. Poor sinners are thus in a parlous case. "Christ did not seek converts outside Israel". * This racial discrimination placed non-Israelites, who must have constituted the majority of mankind at the time, at a serious disadvantage. Renan has observed that Jesus limited his action entirely to the Jews and that "his life was passed entirely in the very restricted world in which he was born." "The Palestine Jews desired to reserve the Gospel to the Jews. They had no taste or sympathy for the Gentiles, from whom they lived entirely apart, and who were associated in their minds with the abominations of idolatry, the payment of taxes and the persecution of Antiochus." * * Christ's own injunction to the twelve apostles was : "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not : but go rather to the lost

* "The Encyclopaedia Britannica."

* * Winwood Reade in the "Martyrdom of Man."

sheep of the house of Israel." (Matt. x). St. Paul, as a zealous follower, improved upon his master by saying that the Gospel ensures salvation to "everyone, to the Jews first, and also to the Greek." As far as he was aware, the Jews and the Greeks made up between them the entire world's population worth considering. Addressing his twelve disciples, the Son of Jehovah said : "Unto you it is given to know the mystery of the Kingdom of God : but unto them that are without, all these things are done in parables that seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted, and their sins should be forgiven them." (Mark vi). St. Paul, in Romans ix, cites Jehovah's treatment of Pharaoh, as described in Exod. ix, as a Christian precedent. It will be noticed that God the Son continued faithfully the special favour and patronage which God the Father had throughout extended to the Jews. It is probably to a conviction of the utter unworthiness of the Jews as well as to the fact that they caused Christ to be put to death that the bitter anti-Semitic feeling in Christendom is to be traced. The Christian learns his lesson in racial discrimination straight from his God.

A factious and an exclusionary spirit is revealed in many of Christ's recorded utterances. Thus, in Matt. xviii, he seriously instructs his followers to treat those Jews who neglect to give heed to their preaching as the heathen and publicans. In John x he solemnly states that he has other sheep which are not of his special fold. Such lessons do not inculcate love or universal brotherhood.*

The Christian is taught by his religion to regard himself as a Triton among the minnows. He has got the notion that his people are a kind of "upper sixth" in God's school. In a spirit of intense pride and vainglory he sings the hymn :

We are a garden walled around,
Chosen and made peculiar ground ;
A little spot enclosed by grace,
Out of the world's wide wilderness.

Christ does not display a temper still and composed or a nice sense of justice in connection with the fig-tree. (Matt. xxi). * He displayed racial feeling in regard to a Greek woman who appealed to him for help. (Mark vii). His proceedings in the temple at Jerusalem were,

* Inquirers will find much to the point in the article on "Anger in Christianity" in the *Modern Review* for February 1924, p. 175.

mildly speaking, wanting in dignity. (Mark xi). He displayed impatience in directing his seventy disciples to turn their back upon those cities that failed to give them a reception. (Luke x). His advice to householders to discard their parents in order to accept his spiritual leadership does not show a high ethical ideal according to modern notions. (Luke xiv). He displays the old Jehovistic spirit of vengeance when he directs those who deny his spiritual sovereignty to be brought before him and slain. (Luke xix). He displays a spirit which is incompatible with his assumed gentle nature in making the following speech: "Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foe shall be they of his own household." (Matt.x). The reader may also refer to Luke xii, 49-53. Jehovah (Christ's Father in heaven) approves of slavery.

(Exod. xxi). Christ acquiesced in the system and his followers clung to it obstinately for centuries until the advance of secular knowledge introduced humane ideas and led to its repudiation. The French Revolutionists, who were denounced as "infidels", showed the way to the Western world by abolishing slavery in France in 1794 ; but in Christian England the traffic in slaves was not forbidden till 1807. Dean Milman says in his "History of Christianity", vol. iii, pp. 240-1 : "It [Christianity] broke down none of the barriers which separated this race of men (the slaves)." Archdeacon Cunningham states that "from the time of St. Paul onwards there had been no condemnation of slavery as an institution." ("Western Civilization", vol. ii, p. 133). Negro slavery was recognised by all the Christian Governments of Europe and America ; it was supported by the great bulk of the clergy, and justified by Christian writers of nearly every denomination except the Quakers. According to Westermarck, clergymen and missionaries were among the slave-holders, and Churches were supported from slave-property. ("Origin and Development of the Moral Idea", vol. i, pp. 711-13). A Christian scholar, Mr. Brace, speaking of Negro slavery in "Gesta

Christi" admits that the guilt of this great crime rests on the "Christian Church as an organised body."

Mr. Gladstone's father, Sir John Gladstone, was a pious Christian who had built and endowed several churches. He owned extensive plantations of sugar and coffee in the West Indies. We are told by Morley that Sir John, "like a host of other men of equal respectability and higher dignity, including many peers and even some bishops, was a slave-holder." Sir John Gladstone, in 1830, "published a pamphlet in the form of a letter to Sir Robert Peel to explain that negroes were happier when forced to work ; that as their labour was essential to the welfare of the colonies, he considered the difficulties in the way of emancipation insurmountable ; that it was not for him to seek to destroy a system that an over-ruling Providence had seen fit to permit in certain climates since the very formation of society ; and finally, with a Parthian bolt, he hinted that the public would do better to look to the condition of the lower classes at home than to the negroes in the colonies." *

In the southern States of America the clergy defended the institution of slavery on Christian

* Morley's "Life of Gladstone".

grounds, and with a plausible and most confident appeal to Scripture testimony, as Major Evans Bell has told us. January 1, 1863, is a red-letter day in the world's history. On that day Abraham Lincoln proclaimed the freedom of negro slaves in the United States, numbering four millions. No nobler act was performed by any man in the nineteenth century. The *Mail and Empire* newspaper of Toronto has published a letter, written on October 29, 1881 by William H. Herndon, of Springfield, Illinois, formerly a law partner of Lincoln's, who states that that great man was not a believer in Christianity. *

The views of Sir John Gladstone were shared by the majority of his fellow-Christians. In the good old days there was in Britain a "Pious Editor" one of the articles in whose creed was that

Libbaty's a kind o' thing

That don't agree with niggers.

Many religious people in the West tenaciously adhere to this creed, which is broad-based on the clear teachings of the Word of God. The prevailing Western idea was thus effectively brought into view by *Truth* in March, 1915: 'As Sam Slick remarked, 'Always make a nigger

* *The Literary Guide*, May, 1926.

feel that he is a nigger, or he will grow saucy'. This is a sensible principle which should never be forgotten". There can be no greater mistake than to suppose that Christianity has exercised an elevating influence on the white races.

How does Christ's own character appear in the following New Testament records ?

"But Jesus hid himself and went out of the temple".—John viii.

"But when his brethren had gone up, he also went up into the feast, not openly but as it were in secret".—John vii.

"Therefore they sought again to take him ; but he escaped out of their hand".—John x.

"Then the Pharisees went out and held a council against him, how they might destroy him. But when Jesus knew it, he withdrew from thence".—Matt. xii.

"When Jesus heard of it (i. e., of John the Baptist having been beheaded) he departed thence by ship into a desert place apart".—Matt. xiv.

"But when they persecute you, flee ye into another".—Matt. x.

"And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. But Jesus withdrew himself with his disciples to the sea." Mark iii.

Prudence, an essentially human quality, appears to have been a striking characteristic of Jesus during his ministry. A writer has pointed

out in the *Modern Review* for September, 1924, that in ancient times Jesus was accused of cowardice. Celsus said that he "tried to escape by disgracefully concealing himself". (*Origin. Con. Cel.* ii, 10).

How the conduct of Europeans generally and of missionaries in particular is influenced by prudential considerations is shown by Mr. Nathaniel Peffer in the *Century Magazine* for November, 1925. It may not be generally known that the European powers have compelled the Chinese to sign treaties giving missionaries the right to preach anywhere in China without regard to Chinese objection. In India missionaries are far more aggressive towards the mild Hindu than towards the Mussulman. Mr. Peffer writes: "I had not been in Turkey long before I was impressed by the comparative religious liberalism of the missionaries and their tolerance towards the Turks. This is not peculiar to the missionaries. Tolerance towards the Turks is characteristic also of the conduct of all European and American residents of Turkey as compared with their attitude in other Eastern countries. Throughout history there has been a marked difference in degree between the bullying of the great powers in the Far East and in Turkey. They have

been rapacious and bullying in both, but they have been far more gingerly and circumspect in "Turkey".

The Roman Church found justification for burning heretics during the Inquisition in Christ's words recorded in John xv, 6.

The deliberate actions taken and the settled policy followed in religious matters by the highest representatives of a religion cannot but be regarded as taken and followed seriously under religious influence. When, therefore, it is asserted that the Bible was not the inspiring factor of the barbarities of the Inquisition, the asseveration cannot be accepted without demur.

Alcoholism in the West has Biblical support. The Bishop of Durham speaking at the Sunderland Rotary Club in June, 1924, pointed out that "the moderate use of alcohol is a tradition in Christendom." Christ, in fact, said nothing against drunkenness, as he had said nothing against slavery, which prevailed around him. When he had to suggest the typical Christian diet, he chose wine and bread. According to Scripture : "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." The use of wine has Biblical sanction ; see Gen.xlix, 12 ; 1 Chron. xvi, 3 ; and

John ii. A high British official, Sir Basil Blackett, speaking in the Indian Legislative Assembly in 1925, expressed the hope that when the masses in India were sufficiently educated they would come to understand the great advantages of moderate drinking. To us heathen folk it seems that Sir Basil might as reasonably have talked of moderate honesty in men or of moderate chastity in women. Marvellous, to Oriental eyes, are some of the aspects of Western morality.

The great difficulty that has been experienced in America, the foremost country of the West, in enforcing prohibition by legislation is a matter of considerable significance. A Calcutta newspaper reproduced in December, 1925, the following extract from *Collier's*, the leading American weekly: "The outstanding conclusion of more than a quarter of a million representative American citizens who were interviewed is that the Federal Government is waging a losing war against alcohol. The United States is wetter now than it was the day the 18th Amendment was ratified."* In Russia, the Soviet Government revoked the

* The United States Senate Committee's Report on the working of Prohibition, issued in May, 1925, stated quite frankly that enforcement was a failure and that the law was "flouted throughout the entire nation."

late Tsar's edict forbidding the manufacture and sale of vodka. This has led to a tremendous outburst of conviviality on the part of the whole Moscovite population. Such being the condition of things in Christendom the advice of missionaries to our countrymen to observe temperance would seem to be somewhat out of place. Referring to this Mr. R. N. Cust wrote in the *Asiatic Quarterly Review* in 1896: "This advice is painfully ridiculous, as the people of India know that the English are the most drunken race of the world, while the majority of themselves by habit, poverty and religion, are total abstainers."

A text in Exod. xxii has led the Christians of Europe to murder as witches more than three hundred thousand persons in two hundred years. Christ himself believed in demons and in witchcraft. John Wesley, the founder of Methodism, was a firm believer in witchcraft. He held that disbelief in witchcraft amounted to atheism. "It is impossible," says Lecky the historian, "to leave the history of witchcraft without reflecting how vast an amount of suffering has, in at least this respect, been removed by the progress of a rationalistic civilization."

The Semitic idea of the seduction of God's first creatures by Satan, the Power of Evil, as

marking the origin of sin in this world, constitutes the basis of Christianity. The implication of this theory is that Satan got the better of his rival in an open trial of strength. It is a poor compliment to God's omnipotence. The Arya Dharma, as enunciated in India, declares man's ignorance to be the sole cause of his sinfulness and misery. It teaches that sin and misery are not to be overcome by mere faith in certain dogmas but by conscious, intelligent effort or work (*Karma*) of an ennobling nature. Human nature is not essentially bad, but it is overcast by ignorance as gold is covered over by dross. It is open to every one by his own unaided effort to work out his salvation. This Aryan theory is, presumably, more in accord with the highest thought of the present age than the Semitic theory of sin. *

The doctrine of propitiatory sacrifice occupies a large place in Christianity. † It arises from

* It must be acknowledged that Muhammad declared that human nature was potentially perfect and that he taught that it was free from any taint of evil. Sin, according to him, was not a heritage but an after-acquirement. (Al-Haj Khwaja Kamal-ud-din in the *Islamic Review*, December, 1925.)

† Mr. C. F. Andrews stated in the *Modern Review* for October, 1925, that the "theory of a bloody rite of propitiation to satisfy an angry God still possesses the minds of many ignorant people in England and America." Having regard to the fact that the belief

the doctrine of vengeance or the idea that the deity must be placated. Like vengeance, it is derived from the Old Testament. It is said that Jehovah, in revenge, "smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon ; and all the firstborn of cattle." (Exod. xii.) Then Jehovah conceived the idea of demanding from Israel the firstborn as sacrifice to himself. He said to Moses : "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast, it is mine." (Exod. xiii). The crucifixion of Christ is represented as the highest example of voluntary self-sacrifice that the world has ever known. It was a pre-ordained and pre-determined act willed by God the Father. The voluntary character of Christ's act is not apparent from the Gospel narratives. He was arrested and tried in the ordinary course of the law by the civil authorities and was condemned to death by the judge. He did not plead guilty. According to one account

in question is held by the whole hierarchy of priests in England, from the Archbishop of Canterbury downwards, it would be interesting to know if Mr. Andrews would regard them as "ignorant people."

he cried out, during the execution : "Eli, eli, lama sabachtheni." (My God, my God, why hast thou forsaken me.)

VI. BIBLICAL MORALITY (*Continued*).

"Honesty is the best policy," according to Christianity ; and one must "be virtuous because virtue pays." Christians are not taught that virtue is its own reward. They are, on the other hand, assured that there is a repayment for all well-doing. Men are enjoined to be perfect, to do good in secret, to be meek, merciful, pure, peaceable and righteous because in the end these virtues will be found profitable. Even if they are not rewarded in this life they will be rewarded in the next. A distinct promise is made in Mark x, 30, that the sacrifice of property (and of family) will be made up a hundred-fold in our present life. Charity is regarded as the primary duty and highest virtue of Christendom. Christianity undoubtedly derived this idea from the older religions of the East, and like those religions it over-did the idea. It declared man's duty to sell all that he had and give to the poor. It taught that it was as hopeless for a man encumbered with riches to enter the Kingdom of Heaven as it is for a camel to pass through the eye of a needle. Nietzsche has expressed the opinion that nothing in the annals of Europe has had such a disastrous effect upon morals as this gospel of

charity. The Church directed that the poor should receive their doles through her. This resulted in an enormous accession of wealth to the Church without ameliorating the condition of the poor. In conjunction with the dogma of exclusive salvation the exercise of charity, in its wider sense, was necessarily restricted to the faithful. Colonel Arthur Lynch states in his book entitled "My Life Story" that the Christian Boers are rough men who are accustomed to sjambok the Kaffirs, but that they have a horror of using violence of this kind on white men. Sir Ian Hamilton told Mr. Harold Begbie in September, 1925, that the English had made a monumental mistake in not treating the sensible section of the German people (as distinguished from the fire-eaters, the Junkers) "as white men", with the sad result that the mind of Germany is now in a very dangerous state. All this throws a flood of light on so-called Christian charity. As to the effect of Christian dogmas on individuals we have, in the first chapter, referred to the case of Gladstone and in the second chapter to that of Mr. G. K. Chesterton, both typical instances of humanity gone astray under the influence of religious bigotry.

The Rev. W. E. S. Holland asserts in his "Goal of India", a work which glorifies missionary work in India, that "there are millions [of the submerged sixth in India] who are anxious for admission to the Christian Church." This Christian advocate perhaps honestly entertains this belief which is built up on his boundless faith in the power of God's Word. But *Truth* told us in September, 1895, of a Jesuit who believed that real conversion of the heathen, except in infancy, was impracticable. A Roman Catholic Missionary is quoted in the Indian Census Report of 1911 as saying : "Personally, I know of some cases where individuals come over from religious motives. But these cases are rare".

Winwood Reade states : "The old prophets could only urge men to do good that the Lord might make them prosperous on earth, or, at the most, that they might obtain an everlasting name. They could only promise to the people the restoration of Jerusalem and the good things of the Gentiles ; the reconciliation of Judah and Ephraim, and the Gathering of the Dispersed. The morality which Jesus preached was also supported by promises and threats, but by promises and threats of a more exalted kind : it

was also based upon self-interest ; but upon self-interest applied to a future life. For this he was indebted to the age in which he lived. He was superior as a prophet to Isaiah, as Newton as an astronomer was superior to Kepler, Kepler to Copernicus, Copernicus to Ptolemy, Ptolemy to Hipparchus, and Hipparchus to the unknown Egyptian or Chaldean priest who first began to register eclipses and to catalogue the stars."

The perfection of Christ's character as set forth in the Gospels is insisted on by believers and is sometimes accepted, mainly on their authority, by many outside the Christian pale. Perfection is a necessary attribute of Divinity, and if Christ is a Divine Being his character must show perfection. Of the character of Christ it has been said :

"Why should he lay down rules for other men which he did not himself observe ? He said that a man who called his brother a fool was in danger of hell-fire. Yet he does not hesitate to apply the term 'fool' to persons with whom he was not in sympathy. When he was being entertained by a Pharisee he was actually rude enough to apply the offensive expression to the party represented by his host, following it up by an outpouring of vigorous abuse. It is not surprising to learn that this strange conduct led to a commotion. Even after his alleged resurrection Jesus is said to have

used the word 'fools' to two of his disciples with whom he was having a friendly and instructive chat. So much for his consistency.

"It is a strange morality that requires of man the observance of laws which God and his representatives may at any moment disregard. Jesus tells men to love their enemies.....Why then does Jesus say that he will deny in heaven those who denied him on earth? Why does he more than once threaten his rejectors with 'everlasting punishment'? And why is the same unappeasable ferocity attributed to God the Father? Is that how the command to return good for evil is observed by its author?" (*The R. P. A. Annual* for 1925.)

Mr. P. N. Bose has observed in his "Epochs of Civilization" that in Europe the impetus to ethical advancement was given mostly by "men distinguished for intellectual culture, outside the pale of the orthodox Church, whether Catholic or Protestant—sceptics, agnostics, positivists, pantheists and dissenters." He adds: "That the motive impulse of moral progress in modern Europe has come not from inside but from outside the orthodox Church is well shown by the history of the abolition of torture". On this subject Mr. Bose cites Lecky's "History of the Rise and Influence of the Spirit of Rationalism in Europe", where it is stated: "The system

was matured under the mediæval habit of thought, it was adopted by the Inquisitors, and it received its finishing touches from their ingenuity. In every prison the crucifix and the rack stood side by side, and in almost every country the abolition of torture was at last effected by a movement which the church opposed and by men whom she had cursed." Of the intimate connection between the seamy side of life in Christendom and the teachings of the Bible there can be no manner of doubt.

Mr. Reginald F. Rynd has stated in the *Nineteenth Century Review* : "Those who might be supposed to know tell us that there is no evidence that man has made any progress in morality since Christianity became the established religion of the Roman Empire, that civilization has continuously gone back on its tracks, and that we are today in the presence of the same disruptive social forces that have wrecked policies and empires in the past."

Some of the results of the Biblical religion stand reflected in the conduct of many of those who occupy the foremost place amongst its followers. An English writer, L. G. Rylands, has observed of Christ's own disciples that their blindness, narrowness and stupidity as depicted

in the Gospels, particularly in Mark, have often been remarked upon. In fact, he adds, such denseness passes the believable.* Eusebius, who is held to be the most reliable Christian historian of the fourth century, has stated that he has in his history omitted whatever might tend to the dishonour of the Church and has magnified whatever conduces to her glory.† Jean Le Clerc, a Swiss Protestant theologian, wrote : "An ecclesiastical historian ought to adhere inviolably to this maxim—that whatever can be found favourable to heretics is false and whatever can be said against them is true."‡

Pious Christians believe that truth is a pre-eminently Christian virtue, and they sometimes make a boast of it. But our own observation and experience do not enable us to subscribe to this view. Canon Streeter has declared that "the conscience of Europe has been and is shocked by the failure of the Church to appreciate the supreme moral value of truth." This view will be endorsed by all honest students of history and by careful observers of contemporary events.

There are many instances of the falsification

* *The Literary Guide*, May, 1926.

† "On the Influence of Religion on Truthfulness", by F. H. Perrycoste. (London : Watts, 1913).

‡ Henry Hallam's "Introduction to the Literature of Europe", ii., p. 95.

of historical records by Christian historians. The suppression of truth under the authority of the State is a remarkable fact that may be mentioned in this connection. The ban long placed on Captain Cunningham's history of the annexation of the Punjab is an instance well known to students of Indian history. The facts of the Indian Mutiny have been so misrepresented by responsible English historians and chroniclers that British boys are brought up (as Major Graham Pole has said) on the atrocities perpetrated by the mutineers but never hear a word about the atrocious reprisals by the Britishers—"reprisals which equalled and in part explained or extenuated some of the worst things done by the mutineers." Thus do British boys grow up to regard India as nothing but the scene of massacre of their countrymen, and Indians nothing but bloodthirsty criminals unfit to live. Mr. Edward Thompson, in his book on 'The Other Side of the Medal,' published in 1925, after having been suppressed for sixty-eight years, has given to the world the real history of the Mutiny. Referring to his accounts of the atrocities committed by the British Mr. H. W. Nevinson has said in the *Manchester Guardian Weekly* for November 27, 1925: "For pure horror in cruelty and bloodshed I have not

read any authentic records to compare with these.” The *Guardian* wrote just a week earlier of the regard for truth in Christendom : “However little else the Great War did for Europeans, it did at any rate teach them something about *communiqués* and about propaganda. It taught them, in reading these compositions, not to expect to find the truth, but only to find out what the writers were wanting the world to think, or what particular facts they were specially trying to hide.’

Early in 1926 a convention of teachers at Columbia University passed a resolution condemning the history they were asked to teach as full of “bunk and Jingoism.” The negro, say the history-books, is a citizen under the Constitution, but in fact, as the teachers pointed out, he is induced to make himself scarce at the polling booths. Again, the glory and strength of the States, which, as the child is taught to believe, shall not fail whatever may happen to other nations, is, said the histories, founded in the religious fervour of the fathers of the country though in fact, as the teachers reminded us, many of the fathers of America were deists or atheists. This was regarded by an English paper as a healthy reaction in America. *

* *The Manchester Guardian Weekly*, March 19, 1926.

John Bright, in a private letter written in September 1857 to the husband of Lady E. Dalhousie Login, said : "The cruelties perpetrated by the Sepoys, and the scarcely less horrid cruelties inflicted by our countrymen under the name of punishment or vengeance will leave a desperate wound, which time can never heal." * Mr. Bright and the good people at home had but an inadequate idea of what their countrymen had been doing out here in the name of revenge. Mr. William Forbes Mitchel, who was in the British fighting ranks, has described the affair of 1857 as a "war of downright butchery." †

The ex-Kaiser is acknowledged to be a good Christian, whatever opinion might be held as to his political ambitions. He understood the Biblical doctrine of vengeance as thoroughly as any other Christian ruler. He made China give up to the German Empire the province of Kiaochow as the price for the lives of two missionaries killed by the irresponsible villagers who were strongly opposed to the missionary propaganda. This province may be regarded as China's Holy Land as it is the birthplace of Confucius. Mr. Chester Holcombe, formerly Acting Minister

• "Lady Login's Recollections" ; London, Smith Elder, 1916.

† *The Statesman*, January 20, 1893.

of the United States at Peking, writes in his "Real China Question" to say that Kiaochow "was taken in reparation for the murder of two missionaries." When Germany's humiliation came, in 1918, she had to give up this ill-gotten territory.

History constantly repeats itself. As in the case of the Indian Mutiny, the reason assigned by the British Christian colonists and squatters in Rhodesia for their atrocities against the aboriginal Matabeles was that they had to exact vengeance from the Matabele rebels (as they were called) for their treatment of white men, women and children. A lady settler told an interviewer of the *Cape Times* : "You cannot wonder people up there are savage, and talk of exemplary punishment. Spies get short mercy. Practically all natives found hanging about the town (Buluwayo) and not known among the friendlies are executed off-hand as spies. Some are shot, some hanged." * This vengeance idea, which permeates Christendom, is derived straight from the Bible.

Christianity is said to be a religion of love and brotherhood. We may observe how it has helped to mould the character of the advanced races of modern Europe. Let us take the British

* *The Statesman*, August 6, 1896.

with whom we are most concerned. We will only consider the general character of the people as represented by some of their own men of the highest integrity. Lord Lawrence wrote of his own experience as Governor General of India : "If anything is done or attempted to be done to help the natives a general howl is raised which reverberates in England and finds sympathy and support there. I feel bewildered sometimes what to do." Many of the older generation in India will still remember how that good and honest man, Lord Ripon, was nearly driven mad by his countrymen here for trying to do the barest justice to the natives. The late Lord Curzon, in a letter to Sir Ian Malcolm in 1908, wrote : "I so loved the people of India that I, on many occasions, braved the obloquy and abuse of my own countrymen in order to procure them justice." * Of the bitter experience of the lamented Edwin Samuel Montagu men's memory is still too fresh to need reawakening. It is difficult to imagine that the influence of Christianity has promoted love and brotherhood.

It is popularly held that the Golden Rule, which forms the keystone of morality, is peculiar to Jesus. Those who have no doubt about Christ-

* *The Quarterly Review*, July, 1925.

ianity being a Divinely-revealed religion are perfectly certain on this point. But as a matter of fact Jesus himself quotes the Golden Rule from the older books of his country, and very distinctly says : "On this law—on this rule—hang the law and the prophets." As a rule of morality it was known, as the Rev. O. B. Frothingham has stated in his "Sermons", to the Greek philosophers 600 years before Jesus. It was also enunciated by the moralists of Rome. Buddha and Confucius proclaimed it long before the birth of Jesus. It was embodied in the Hindu religious records before the birth of Buddha. We mention this fact as one of the popular errors prevailing amongst Christians.

Religious teaching of the highest kind can have no permanent or elevating influence on the character unless it be imbued with a love for truth. And truth comes through the intellect—not through the feelings. As an English writer has observed, truth comes through the mind's immediate contact with the laws of nature, and gives to it a life, a dignity, and an inspiration which are as inexhaustible in their sources of joy as they are potent in the interests of virtue and truth. The victorious Christian Allies in the Great War trifled with truth when, by

Article 231 of the Treaty of Versailles, they extorted from vanquished Germany the admission of sole responsibility for the war with a pistol at her head. It redounds to the credit of about one hundred French intellectual leaders, including writers like Romain Rolland, college professors and historians who have made a special study of the origins of the war, that in 1925 they signed a manifesto protesting against Article 231 "which was extorted from Germany only under violence and under a threat of an immediate restarting of the war which might have led to her complete ruin".

How dreadfully the cause of truth suffered during the late war and how it fares generally, under war conditions, in Christendom was told in the *Manchester Guardian Weekly* on October 30, 1925 : "The whole propagandist atmosphere in every combatant country during the war was an atmosphere of falsehood and detraction. War is an orgy of lying ; every competent spy lies his hardest ; the daily *communiqué* is hardly ever truthful ; almost every dispatch from a war correspondent must, to get through the censor's hands, contain at least lies of omission ; to bring off any surprise attack on a large scale your Intelligence Corps must put down a perfect smoke barrage

of lies—forged letters, faked newspaper articles, every description of ingenious falsehood.” Such is the outcome of a religion for which an extraordinary degree of moral perfection is claimed ! In 1917 reports were circulated in England of a corpse factory where the Germans were boiling down the bodies of dead soldiers to extract fat for use in making munitions. Even the British Under Secretary for War at the time believed the story. It was a false story based upon forged documents. Sir Austen Chamberlain, the British Foreign Secretary admitted in the House of Commons in December, 1925, that it was a groundless story.

Mr. Robert Arch has criticised Bible Christianity as being profoundly immoral. He explains this by saying that Jehovah whom it invites men to worship is not a good being. An alleged Almighty Creator (he writes) who is angry with his own creatures for acting in accordance with the nature he gave them, and who vents his anger by sentencing them to everlasting torment, is not a good being according to our ideas of goodness.” Further : “Another profoundly immoral feature of Christianity is its treatment of belief as a merit and of unbelief as a sin. Explain Christianity as you will, you cannot eliminate

this. 'He that believeth and is baptised shall be saved ; but he that believeth not shall be damned', says the risen Christ to his apostles ; and the Church through all her history, from St. Paul onwards, has taught that belief in her doctrines is necessary to salvation, and unbelief a damnable offence."

There can be no doubt that every aspect of genuine education has some tendency to promote goodness, indirectly. As Mr. Charles Gorham has observed, the love of truth is more or less promoted by all kinds of real knowledge. The supernatural sanction of morals was in reality a delusion and a snare from the beginning. The very core of morality is, as Mr. Gorham tells us, that it must be a personal and inward process, a self-development and a self-discipline. "The dethronement of supernatural belief has, indeed, strengthened morality by knocking away a rickety support and compelling it to walk alone..... The moral ideal can remain pure only when divorced from supernatural belief and associated with reason." It is perceived today that the old supernatural sanctions are vanishing in the cultured sections in Europe and America. It is at the same time observed that the ethical progress of Western humanity has gone on concurrently

with a marked decline of belief in supernatural agency as affecting human affairs.

The prevailing moral conditions as depicted in the Bible are uniformly flagrant from beginning to end. We are told that in the days of Noah "the earth was corrupt before God, and the earth was filled with violence." (Gen. vi, 11). Then, "as it was in the days of Noah, so shall it be also in the days of the Son of man." (Luke xvii, 26). About the state of Christendom in our own day one of the editors of a great daily newspaper is quoted by a Missionary paper ("Eastern Tidings", 1923 Uplift Special) as saying: "However calloused one may have become to human suffering he cannot fail to be impressed by the increasing volume of frightful crimes of violence which are sweeping over the country like a strange mental malady. They are startling alike in their number and variety." The same Missionary paper quotes an English bishop who has expressed the fear that "it will be only a comparatively short time before the world will again be in the throes of a conflict so terrible that the recent war will have been as a storm in a tea-cup by comparison." Only men who are very staunch in their faith could believe in the efficacy of a religion which has so far

produced such disastrous moral results and who could hope for the regeneration of the world through the wider expansion of such a religion.

Professor Haeckel has, in "The Riddle of the Universe" taken into consideration "those aspects of Christian ethics which are incompatible with the better thought of the modern age, and which are distinctly injurious in their practical consequences." Of that character, he states, "is the contempt which Christianity has shown for self, for the body, for nature, for civilisation, for the family and for woman." One of the sad aspects to which he refers is "the false anthropism of Christianity"—that is, "the unique position which it gives to man, as the image of God, in opposition to all the rest of nature. In this way it has contributed, not only to an extremely injurious isolation from our glorious mother 'Nature', but also to a regrettable contempt of all other organisms. Christianity has no place for that well-known love of animals, that sympathy with nearly related and friendly mammals (dogs, horses, cattle, etc.), which is urged in the ethical teaching of many of the older religions, especially Buddhism. Whoever has spent much time in the south of Europe must have often witnessed those frightful sufferings of animals which fill us friends

of animals with the deepest sympathy and indignation. And when one expostulates with these brutal 'Christians' on their cruelty, the only answer is, with a laugh: 'But the beasts are not Christians.' Unfortunately, Descartes gave some support to the error in teaching that man only has a sensitive soul, not the animal."

Christ thought as lightly of woman and the family (Haeckel observes) as of all other goods of "this life." Sexual love, the first foundation of family union, seems to have been regarded by Jesus as a necessary evil. His most enthusiastic apostle, Paul, went still farther in the same direction, declaring it to be better not to marry than to marry: "It is good for a man not to touch a woman." Christ shared the idea that prevailed in the East, that woman is subordinate to man.

There has been a marked advance in Europe towards right living during the last hundred years—the period which marks the decline of religion and the expansion of secular education. In the course of his address to the University of Edinburgh in November, 1925, Mr. Stanley Baldwin, the Prime Minister, stated that the standard of truthfulness had grown in Scotland in the last hundred years and was growing. In

explaining why in politics a lower standard of habitual truthfulness prevails than in the world of science or business Mr. Baldwin said :

"Primarily, I suppose, it is due to the fact that ever since States began to be they have been in peril and have trusted to force for their safety. War has been their normal history. Savagery has never been far away from the realm of law. How long is it since that ceased to be true of Scotland ? With war and the preparation for war go the stratagems of diplomacy, the dropping of the ordinary code of morals, a holiday for truth, and an aftermath of cynicism. Force and fraud are in war the two cardinal virtues, wrote the author of 'Leviathan'. The statesman's goal is the preservation of the State and reasons of State have been held to justify all policies whatever. In the arena of international rivalry and conflict men have placed patriotism above truthfulness as the indispensable virtue of statesmen".

The British Premier made, on this occasion, a characteristically sincere appeal for an attempt "to moralise our public intercourse and reduce the area of casuistry and duplicity."

Sir Arthur Newsholme, the well-known English medical authority, while addressing the British Social Hygiene Council at King's College, London, in December, 1925, observed that the history of social welfare was the story of increasing progress towards the fulfilment of the ideal

of active beneficence. Progress, he said, had never been so rapid or so great as in the last hundred years, and love of neighbour (as inculcated by the Bible) was becoming the wider love of mankind.

Many profound scholars have acknowledged the great influence exercised by Christianity in the past in moulding the morals of the European nations. Thus, Anatole France fully realized that the Church has kneaded and pounded and moulded European humanity for centuries. It is altogether idle to assert that the early Europeans were primarily wicked and that their evil propensities have developed in spite of the benign influence of Christianity.

Light was thrown on biblical morality, in 1907, by the Rev. W. K. McKibben, who spent fourteen years as a missionary in China, in an article published in a journal conducted by the Divinity Faculty of the University of Chicago, from which Mr. R. F. Johnston has made the following extract in his "Letters to a Missionary" :

If we hold to the conception of the Scriptures as an unerring rule of life and conduct, it is difficult to avoid extenuating or apologizing for the low standards of conduct of many who are held up as models. Deceit, savagery, cruelty, treachery, lewdness, bulk larger and

more prominently in the narrative than we like to think. Use and wont have made our perceptions obtuse at home, else we should not still be giving prizes to children for reading the Bible through. But in the mission-field these things stand out in all their native literalness. In China at least they stand in painful contrast to the decorum of native writings that originated in the same ancient periods, and they produce questionings always, and undisguised revulsion often. I recall how an old Christian quietly collected and concealed Scripture portions containing so innocent a narrative as the Book of Ruth after we missionaries had distributed them. It was God's truth, we said, and God would take care of it.

VII. EXCLUSIVE SALVATION.

Men are generally disposed to accept current opinions without verification. The most moral course, Lord Morley says, is to proportion our faith to the evidence. But this course is by no means easy to follow. The contents of a document or of a book like the so-called Word of God can be best proved by reference to the document or book itself, and any attempt to prove them by parol might lead to error. This is overlooked by most people. By means of proper and sufficient evidence, to quote Lord Morley again, we may know all things ; while without evidence we may believe, but cannot know anything. We have in the foregoing chapters referred to the Biblical record itself for information as to the acts and utterances of Jesus. The evidence thus furnished will enable anyone, who possesses an open mind, to arrive at the truth as to the nature of those acts and utterances.

The doctrine of exclusive salvation constitutes the corner-stone of Christianity. All other dogmas connected with that religion pale into insignificance by comparison with it. It has been held from the earliest ages by every Christian Church. This Christian doctrine asserts

that "without doubt they who believe not shall be damned eternally," as the Athanasian Creed puts it. "Under the influence of this baneful and calamitous dogma what wonder is it that the churches developed into real heresy hunters? Those who refused to believe or who doubted even some abstruse point in the orthodox creeds, they dubbed heretics, and on them they wreaked every torment which ingenuity could devise or fanaticism inspire."*

Sin is held by Christians to be natural to the descendants of Adam ; it is their heritage ; and human nature is, at bottom, bad. Goethe has said in "Wilhelm Meister" that the higher powers and sentiments proper to man, such as reverence, gratitude, chastity, love of truth, of justice and so on, have been evolved by and are dependent on culture. This is no doubt true. But would this evolution be possible if man's nature were essentially bad ? The defenders of Christianity assert that in judging the morals of Christian people it must be remembered that those people are human beings before they are Christians. But how comes it that the only true religion—the religion through which alone man may be saved—has failed to place its followers on a higher moral

* Bernard Houghton, I. C. S., in "The Revolt of the East."

level than what has been attained by the followers of other religions? Lecky has observed in his "History of European Morals": "The pagan literature of antiquity and the Mahomedan school of science were the chief agencies in resuscitating the dormant energies of Christendom." The marked moral and material progress of Spain under Islam is an instance of the superior influence of a non-Christian religion. As a writer in "The Wonders of the World" has pointed out the influence of Islam "clad Spain in a garb of beauty which still clings to her, in spite of her many vicissitudes." Sir Harry Johnstone has stated in "A Generation of Religious Progress": "Muhammadanism, like contemporary Christianity, at first despised science. Nevertheless, in Mesopotamia, some Persian influence mingled with the nonsense of ignorant Arabia, and intervened actually to save the science of Greek and Roman philosophers from positive extinction. We must thank the Muhammadan East and Muhammadan West (in Spain and Barbary) for maintaining the continuance of science as a living force until renascent Europe could take over the lamp from the hands of Islam." This historical fact does not redound to the credit of Christianity. Let us come down to more recent

times. It was pointed out by Sir Harry Johnstone in the *Nineteenth Century* in 1911 that some enlightened African chiefs had encouraged the spread of the Islamic faith among their people in order that they might not fall victims to the alcohol habit which they were liable to contract from the white man. Dr. Albert A. Snowden stated in the *New York Tribune* in 1923 that after the evacuation of Anatolia by the Greeks the Turks banished from the country "the Christian's alcohol". He also stated that when the Turk returned to power in Constantinople, "he cleaned up the vice (Christian) of that city in a way to satisfy the most severe Parkhurstian and put to shame the Allied police and the Allied command of the Christian occupation," and that in other ways the Turk has proved that his morals are "the best in Europe". The testimony of Dr. Snowden has led the *New York Truth-seeker* (September 8, 1923) "to the conclusion that the Turk has been painted as the 'damned' largely for political, commercial and missionary purpose." The testimony of men like Lord Teignmouth (Sir John Shore), Sir Thomas Munro, Warren Hastings and Lord Elphinstone regarding the character of the heathen people of India will be found in "The Lure of the Cross",

chap. xxiii. Everything goes to show that the theory of the innate wickedness of human nature is untenable, and that there is no foundation for the assertion that Christian morality stands supreme in the world.

The writer of the article on "Race" in Hastings's "Encyclopaedia of Religion and Ethics" shows how the early Christians inherited from the pagan Greeks the feeling of the essential unity of mankind, and later on "the colour-barrier presented itself to the European as insurmountable" and instead of classifying mankind as Christian and Pagans, transmutable by conversion into one another he now classified them as 'White men and Natives,' the 'White race' and the 'Black race,' divided from one another by external objective characteristics, which no act or will on either side could surmount." The following quotation from the sixth chapter of the second Epistle of Paul to the Corinthians breathes a spirit of racial intolerance which is far removed from altruistic notions: "Be ye not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? and what communion hath light with darkness? And what concord has Christ with Belial? or what part hath he that believeth with an infidel?"

Now this teaching is a necessary corollary of the doctrine of exclusive salvation. This teaching permeates Christendom through and through. Christ's malediction whereby he damned unbelievers (Mark xvi) is really at the root of the contempt and hatred felt by Christians towards non-Christians. As Lord Avebury has observed in his "Pleasures of Life," men who consider that those who do not agree with, them will suffer eternal torments no doubt seem logically justified in persecution even unto death.

One of the Twenty-nine Articles of Faith of the Church of England runs as follows : "They also are to be held accursed that presume to say that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ whereby men must be saved." To the pious Christian the existence of goodness in combination with unbelief is inconceivable. Christianity has solemnly anathematized all goodness which does not co-exist with faith in Christ. The Thirteenth Article of Religion of the English Church lays down that "good deeds which spring not of faith in Jesus Christ.....have the nature

of sin." Paley had no hesitation in basing ethics exclusively on Revelation. "Virtue," so ran his famous definition, "is doing good to mankind in obedience to the will of God, and for the sake of everlasting happiness."

Lecky has observed with perfect truth that religions which contain the dogma of "exclusive salvation" are logically bound to persecute, and certain to do so when occasion serves. Of the inner significance of the dogma Dr. Edward Greenly states: "It means that, of all offences whereof one can be guilty, by far the most heinous is *rebellion*—rebellion against the theocratic emperor. That is, in fact, theological high treason, and in the interests both of those who may be persuaded to commit it, and of the Theocracy against which it is committed, must be suppressed at whatever cost."

D. G. Ritchie states in his work on Natural Rights (p. 169): "Persecution, in the sense of repression for the purpose of maintaining true doctrine, is the outcome of Christianity." St. Thomas Aquinas, the greatest of the schoolmen, has made the matter perfectly clear in the following words: "For it is a much heavier offence to corrupt the faith, whereby the life of the soul

is sustained, than to tamper with the coinage, which is an aid to temporal life. Hence, if coiners or other malefactors are at once handed over by secular princes to a just death, much more may heretics, immediately they are convicted of heresy, be not only excommunicated, but justly done to die." This makes the Christian position perfectly luminous.

Of the Jews, the chosen people of God, Winewood Reade writes : "Those Jews of Judæa, those Hebrews of the Hebrews, regarded all the Gentiles as enemies of God : they considered it a sin to live abroad, or to speak a foreign language, or to rub their limbs with foreign oil. Of all the trees, the Lord had chosen but one vine ; and of all the flowers, but one lily ; and of all the birds, but one dove ; and of all the cattle, but one lamb ; and of all builded cities, only Sion ; and among all the multitude of people he had elected the Jews as a peculiar treasure, and had made them a nation of priests and holy men. For their sake God had made the world." The same writer states : "Shortly after the establishment of Christianity as a state religion there was uproar and dissension in every city of the Empire ; then savage persecutions, bloody wars, until a pagan historian could observe to the

polished and intellectual coterie for whom alone he wrote, that now the hatred of the Christians against one another surpassed the fury of savage beasts against man." The doctrine of exclusive salvation has made the Christians what they are. Winwood Reade says : "Christians believe themselves to be the aristocracy of heaven upon earth : they are admitted to the spiritual court, while millions of men in foreign lands have never been presented. They bow their knees and say that they are miserable sinners, and their hearts rankle with abominable pride."

It has been noted by historians that the worst persecutors in the world have been Christians. The teaching of Jesus is largely responsible for this, inasmuch as he said that those who did not believe in him would be damned ; and his followers, to save people from damnation, tried to compel them to become Christians. As E. L. Marsden says in "Some Religious Terms Simply Defined" : "This persecution, this attempt to maintain an opinion by violence, to conquer the reason without enlightening it, has characterized the larger part of Christian propaganda." The Christian belief in everlasting hell-fire for the majority of the human race (comprising mostly of non-Christians) is based on Biblical texts.

Mr. E. S. P. Haynes writes in his book on "Religious Persecution : a Study in Political Psychology": "It was not until the nineteenth century that men began openly to surmise that they might rely enough on each other's sense of mutual benefit to dispense with imposing conditions of creed on citizenship. For the nineteenth century witnessed two great changes of opinion—(1) the utilitarian conception of politics and (2) the decline of the belief in hell." Today in Europe and America the belief in everlasting hell-fire has been dropped by many who are possessed of a fresh and keen intellect, untrammelled by the folklore theologies of the past. As Mr. Charles Gorham writes in "The Truth about the Bible and Christianity": "To us of today the dogma is false simply because we cannot believe that a Supreme Being could possibly be so wicked as to create or permit an everlasting hell." But it is on this unjust and irrational doctrine that the entire Christian system is based.

Each of the three great Semitic religions—the Jewish, Christian and Moslem—claims the privilege of exclusive salvation. Islam rejects the "sin-innate" theory which is held by the other two. Lord Headley, who has embraced

Islam, wrote in the *Islamic Review* : "I remember once being informed by a rather bigoted religionist that I was 'born in sin and was a child of wrath.' I was only a small boy at the time, and I remember resenting the accusation with all the ardour of youth." That is all right. But we find the noble Lord, as a Moslem, adhering to the old Semitic belief in a Devil who has set himself up to undo all the good works of God. "It is the devil who seems to have great power just now," writes Al-Haj Lord Headley. Why "just now" ? Mahammad, in his time, found the world very much in the Devil's power, and it has been so ever since. We are told that it is owing entirely to the supremacy of Satan that "human nature is full of cruelty and wickedness." This is throwing all the blame on the poor Devil. But if God created man and is Omnipotent should he not, in justice, have protected his frail creatures against Satan's machinations ? What concerns us, however, is the moral result of the doctrine of exclusive salvation. Each of the three Semitic religions asserts that the only way to salvation belongs to itself exclusively ; and two of them—Christianity and Islam—are actively engaged, each in its own way, in carrying out the ideal of having the whole world within itself. This has

made both of them what they are. It is a reflection on the goodness of God to assert that human *nature* is full of cruelty and wickedness. It is religious dogmas, emphatically, that have made men so.

Morality is undoubtedly the basis of all social organization. Many thoughtful men in Britain have regretted the want of proper moral education in their country. The Rev. W. Mackintosh has said: "A common manual of religion is impossible. A common manual of elementary ethics postulates nothing for its compilation but a spirit of goodwill on the part of the Churches to the interests of national education and morality. If this be too much to expect from that quarter, it is well that the nation should know it." Dr. Lionel Smith Beale, the well-known pathologist and *litterateur*, has observed that far too little thought is given to moral training in Britain. He has stated that if an efficient scheme of moral training were carried out in all English schools, "there is every reason to believe that in a generation or two the greatest difference would be observable in public morality, and therefore in national goodness and greatness." It is thus arguable that the Church as a moral agent has proved a failure in Britain. Moral supremacy is

the logical corollary of the theory of exclusive salvation. A religion which is of Divine origin cannot but display a perfect ethical system and the highest level of practical morality. We have already seen how matters really stand. Writing about Brotherhood in Islam and Christianity in the pages of the *Islamic Review*, M. I. M. Haniffa has referred to the opinion of Mr. B. C. Allen, I. C. S., formerly Commissioner of the Assam Valley, who laments that British rule after a long period of contact with the East has failed to establish the superiority which is so often claimed for it. Mr. Haniffa observes: "The atrocities committed by the Greeks in Asia Minor, on the other hand, still remain unparalleled in the history of humanity, and to this may now be added the recent atrocities of the French in Damascus and the parading of corpses along the streets of that historic city." The same gentleman quotes the following observation of the Rev. W. W. Cash of the C. M. S., at the last Church Congress: "The brotherhood of Muslims of different races was more real than the brotherhood of Christians, and for that reason both the Pagans and the Christians of the East were going over to Mohammedanism."

As W. S. Lilly has observed in "Right and

Wrong", the great fundamental truths of ethics are *necessary*, like the great fundamental truths of mathematics. They are unchangeable, even by the fiat of the Omnipotent. Morality, as Lilly observes, constitutes the foundation of civilization. Law is the principle of obligation. What is the universal principle of obligation? It is to follow that which reason dictates as right. Reason, indeed, is of the very essence of humanity. Believers in the doctrine of exclusive salvation cannot be expected to accept this view. Their attitude of thought is entirely opposed to altruism, which is founded on reason, the source of the Moral Law. It was as an exponent of Reason that the eminent religious thinker, Professor Frederick Denison Maurice, has laid down the grand moral principle—ONLY WHEN EACH MAN SEEKS NOT HIS OWN INTEREST, BUT THE INTEREST OF OTHERS, IS HE TRULY HUMAN.

Belief in the doctrine of exclusive salvation is founded on religious faith which is divorced from reason. The Rev. John P. Hopps, a Unitarian Christian, wrote in the *Indian Review* in February, 1911 :

The 'Old Testament traces all human misery to knowledge—to the eating of the tree of the knowledge

of good and evil : and a very curious story it is, specially in this—that the Serpent or Satan plays the most creditable part in that quaint drama. It is perfectly true that the eating of the fruit of this fateful tree helps to make men as gods, and the Serpent knew it, and played up to it. It was the gods who desired to keep man down, and who, when the secret was won, planned his ruin. Make of it what we will, that is the essence of the legend. Robert Buchanan, in his really wonderful book, "The Devil's Case," makes him tell the story of the Fall, and take credit for it. Everywhere, he said, the Lord

"Crushed like shells the worlds he made,"
and he it was who pitied, and pitying, rebelled.

"Then He struck me with His lightnings,
Me and many lesser angels,
Who in pity and compassion
Echo'd my protesting cry."

Falling through the abyss, he reached the earth, and, mocked by Heaven, he conspired to make man "know and suffer", to reach the stature of the angels, rather than be happy like the beasts. He tells how he succeeded in the blissful Eden.

"Then I saw the pair forth driven,
From the golden gates of Eden,
Hunted, while I wept for pity,
By the blood-hound-Angel, Death."

A painful story but following strangely in the track of the record of Genesis.

Practical morality in the twentieth century, in a country like England, must be regarded as purely a matter for the Church. Satan, surely, has enough sins of his own to answer for without being saddled with the sins of others. But his sorrows seem to be endless. Speaking at the City Temple in June, 1926, the Rev. F. W. Newland told his audience that the wicked outbreak of vice in the West End of London was the devil's triumph, which hampered the Church's efforts. After all it has been a fair field and no favour. Impartial observers must regard the sad result in the fashionable quarter of London as a 'blot on the 'scutcheon' of Christianity.

VIII. RANDOM NOTES.

The human origin of the conglomerate faith known as Christianity must be clear to all students of history. Gibbon has shown that from an early stage in its development Christianity had incorporated into itself foreign ideas, rites and customs. But for these it could not have secured acceptance among the different subject peoples of the Roman Empire to whom Pagan shrines and ritual were familiar. Despite successive edicts against it, Paganism, to quote Harnack, "simply disappeared to emerge again, in proportion to the measure of its disappearance, in the Christian Church". * It was never exterminated (said Mr. Edward Clodd in his Conway Memorial Lecture on "Gibbon and Christianity", in 1916) it was only transformed. *Mutato nomine* : the old gods came back ; they were given new names, but their natures were unchanged. Mr. Clodd stated : "From Rome Christianity had learned the lesson of organization and discipline ; to the Hellenized Jews, who had imbibed the atmosphere of the Greek Mysteries, are due its doctrines of the Divine Logos and the Trinity, and its more subtle symbolism in the sacraments

* "Expansion of Christianity", Vol. ii, p. 382.

of Baptism and the Eucharist. From the Oriental cults it borrowed an elaborate ritual, with its incense, holy water, holy oil, lights, lamps, pictures, and processions ; its worship of saints ; its *ex votos* ; its Easter, Christmas, and other holy days ; its relics—golden assets, whose value to this day is unlesened—and, above all, as its great hold-fast on womankind, its worship and apotheosis of Mary, descendant of the Great Earth Mother”.

Huxley has said : “The most remarkable achievement of the Jew was to impose on Europe for eighteen centuries his own superstitions—his ideas of the supernatural. Jahveh was no more than Zeus or Melcom ; yet the Jew got established the belief in the inspiration of his Bible and his law. If I were a Jew, I should have the same contempt as he has for the Christian who acted in this way towards me, who took my ideas and scorned me for clinging to them”.

An argument frequently used by Christian apologists is that the successful spread of Christianity attests the truth of the New Testament story. The hollowness of this view was thus exposed by Huxley :

1. The Church founded by Jesus has *not* made its way, has *not* permeated the world ; but *did* become extinct in the country of its birth—as Nazarenism and Ebionism.

2. The Church that did make its way and coalesced with the State in the fourth century had no more to do with the Church founded by Jesus than Ultramontaniam has with Quakerism. It is Alexandrian Judaism and Neoplatonistic mystagogy, and as much of the old idolatry and demonology as could be got in under new or old names.

3. Paul has said that the Law was schoolmaster to Christ with more truth than he knew. Throughout the Empire the synagogues had their cloud of Gentile hangers-on—those who “feared God” and who were fully prepared to accept a Christianity which was merely an expurgated Judaism and the belief in Jesus as the Messiah.

4. The Christian “Sodalities” were not merely religious bodies, but friendly societies, burial societies, and guilds. They hung together for all purposes; the mob hated them as it now hates the Jews in Eastern Europe, because they were more frugal, more industrious, and led better lives than their neighbours, while they stuck together like Scotchmen. If these things are true—and I appeal to your knowledge of history that they are so—what has the success of Christianity to do with the truth or falsehood of the story of Jesus?

Several misconceptions concerning the cardinal doctrines of Christianity have been cleared up by Dr. L. R. Farnell in the Gifford Lectures delivered by him in the University of St. Andrews in 1924-25. He shows that Christianity is not free from the taint of idolatry :

Of the higher world-religions the only two that have remained consistently non-idolatrous are the Judaic and the Islamic.....The history of Christendom in this matter has been strange and tragic. The early church upheld for a time the Judaic ideal ; but the spirit of the Hellenic and Mediterranean idol-lover triumphed soon over the spirit of Moses and the popular religion of Christendom, except within the shrinking borders of Puritan Protestantism, must today be called idolatrous.

Referring to the story of atonement by a blood-sacrifice Dr. Farnell has said :

The ritual of the gift offering to God, either of the fruits of the earth or of the animal life, has not actually survived in Christendom as an orthodox act of worship.....But as we might expect, the feeling that inspired it has not wholly died out among us.....The idea of Vicarious Justice or vengeance is inherited from the savage state of our race, when the morality was tribal, communal or corporate only, when the sense of individual responsibility had not arisen, when the sin of one affected the whole group, when the savage blood-feud was satisfied with the slaying of any member of the offending tribe although the individual slain may have been wholly innocent of the original offence.

Christianity is generally believed to be a purely monotheistic religion. Dr. Farnell has pointed out that this view is untenable :

Mediterranean polytheism was never permanently overthrown and that many of its fibres survive in the

the New Testament. * Speaking of early Christianity Winwood Reade writes : "At Alexandria there was a school of Jews who had mingled the metaphysics of Plato with their own theology. Many of these Greek Jews became converted, and it is to them that Jesus owes his reputation, Christianity its existence." † The general belief in Europe was that the Jews were the first human race, and that Hebrew was the mother of all languages. Till about a hundred and fifty years ago Europeans had no authentic information about the existence of Sanskrit literature. Dugald Stewart, the philosopher, wrote an essay in which he endeavoured to prove that not only Sanskrit Literature, but also, the Sanskrit language, was a forgery made by the crafty Brahmans on the model of Greek after Alexander's conquest. The researches of scholars have brought to light facts about the early history of Chaldea and Egypt showing that those highly developed civilisations existed before the date assigned by the Bible to the creation of the world. Professor Arthur A. Macdonell of

* Dr. H. L. Goudge, Regius Professor of Divinity, stated in the *Evening Standard* (August, 1924) that "educated Christians do not hold today the ideas of Scripture inspiration which they held then", i. e., thirty years back.

† "The Martyrdom of Man".

Oxford states that the leading doctrines taught by the early Greek philosophers were derived from India. "This influence of Indian philosophy on Christian Gnosticism in the second and third centuries seems at any rate undoubted." * "In 1845 two Roman Catholic missionaries, Huc and Gabet, observed extraordinary resemblances between their own ecclesiastical ritual and that of the Buddhist priesthood of Tibet, and accounted for them by ascribing them to the Devil."† The reader is now placed in a position to trace to their true source those lofty moral conceptions in the New Testament which fit in so ill with the general tenor of Biblical ethics and which bear on them the distinct impress of Aryan culture. The religion taught by Jesus was evidently a simple one, based on the old Jewish monotheism but free from its dogmas and mythological lore. As the writer in the "Encyclopædia Britannica" has observed, his idea of God was not that of a theologian but that of the unlearned man. Mr. H. G. Wells has said in his "Outline of History" that Christ's teaching was something new. He preached a new Kingdom of Heaven in the hearts

* "A History of Sanskrit Literature", by Professor A. A. Macdonell.

† Professor Max Müller in the *Fortnightly Review*, 1896

and in the world of men. But St. Paul and his successors, as Mr. Wells has pointed out, substituted another doctrine for the plain teaching of Jesus, "by expounding a subtle and complex theory of salvation." * Official Christianity throughout the world adopted St. Paul's view as plainly expressed in his Epistles—"a view which is untraceable in the Gospels."

Many modern scholars share with Dr. J. Kaines the view expressed by him in "Man the Creator", where he states: "The Jesus of the theological dogma is distinctly a creation of Paul Enriched by the builders of Catholicism with gifts and graces at the existence of which the apostle only hinted; and this creation has outlived, and probably will still outlive the faint, shadowy and uncertain Jesus of history—a Jesus scientific criticism tends to resolve into a myth, so little flesh and blood has it, so little of the tangible and the real." It is with the Christianity thus evolved that we are here concerned.

It is the dogma-ridden religion to which the

* It is contended by many European scholars that there are two distinct and mutually destructive philosophies in the Gospels—one by Jesus and the other by Paul. These scholars reject the Christology of Paul as unhistorical and irrational. Christ's own simple and sublime teaching, as set forth in Mark xii, 28-31, embodies a religion for all men and for all time.

evils in Christendom are directly traceable. It would have been a different world, indeed, if men had adopted the religion which Christ has clearly summed up in the twelfth chapter of Mark in the two commandments, "Love God" and "Love thy fellow men."

As Bishop Carpenter has said, truth to be made current coin must be embodied in person, life, and action, not in dogma. "There are no dogmas," writes Professor Blackie, "whether scientific, philosophic or theologic, which have a right to live on any other condition than the verification of their truth." Ralph Waldo Emerson, who represents the highest intellect of the West, holds that the Christian Church, as it is at present, "is not large enough for men ; it cannot inspire enthusiasm." He believes that much of what passes current as Christianity today is superstition, a dark veil that shuts out light, a chain binding minds which were made for freedom.

Anatole France states in "The Amethyst Ring" that popular opinions hold good as a matter of course, without analysis, and if they were inquired into, generally speaking they would not pass muster. He gives an example : "The system of Copernicus and Galileo is absolutely

irreconcilable with Christian philosophy, and yet you know that, both in France itself and the world over, it has penetrated even into the elementary schools without the very smallest modification being made in the theological conceptions it was calculated to annihilate. It is certain that the ideas of a man like Laplace make the old Judæo-Christian cosmogony appear as puerile as the painting upon the dial of a Swiss clock. And yet the theories of Laplace have been clearly exposed for nearly a century without in the least depreciating the value of the little Jewish or Chaldean legends which are still found in the Christian books on religion. Science has never harmed religion, and the absurdity of a religious practice may be clearly demonstrated without lessening the number of the persons who indulge in it. Scientific truths are not acceptable to the public. Nations live on mythology, Monsieur; from legends they draw all the ideas necessary to their existence. They do not need many, and a few simple fables suffice to gild millions of lives."

We have, in these pages, dealt with the common claim that all the good in the world has been the result of the faith once delivered to the saints. But what about the intrinsic merit of the

faith itself ? Bacon has said : "It were better to have no opinion of God at all than such an opinion as is unworthy of Him." The following observation of Mr. Charles Gorham is founded on the Biblical record : "I sometimes wonder if the pious persons who believe that God commanded the massacre of women, children, and animals, who countenanced abominable crimes, and who, in friendly conversations with Satan, yielded to his wicked persuasions, realize that they are worshipping a moral monstrosity in whom it is every honest man's duty to disbelieve with scorn and loathing. That this sort of thing continues in the twentieth century to pass for 'religion' is a striking testimony to the power of superstition". To be called upon to regard such a faith as embodying an ideally-perfect system of ethics is a rather large order on one's credulity.

The outstanding work of the missionaries in India, as may be seen by anyone, is social work. An American lady who has been studying the conditions of life in India has noted the good work done by missionaries in the matter of education, the healing of disease and the teaching of cleanliness and self-respect, and the improvement of the position of women and of the out-casted. According to her the power of the

Christian Church lies in action : the practical carrying out of "the supremely Christian ideal of service to one's neighbour."* But readers of the New Testament will find that the founder of Christianity discountenanced industry, that he expected the necessities of life to be procured by praying for them, and that he regarded the possession of wealth as in itself a crime. "Take no thought for the morrow," was Christ's injunction to men. He advised men to sell whatsoever they possessed and to give to the poor. His religion was one of asceticism rather than of action. No doubt the power of Western nations lies in action ; but they derive it not from their religion but from their rationalistic civilization, which has arisen from climatic and other causes.

Kinglake has given in "Eothen" instances of national character being influenced by religion. He has referred to the modern Greeks as a nation whose character has been moulded "in a great measure by the doctrines and practices of their religion." He has observed that the faith of the Greek Church and the forms and the strange ecclesiastical literature "which act so advantageously upon the mere clay of the Russian serf, seem to hang like lead upon the ethereal spirit of

* *Asia*, (New York), June, 1926.

the Greek.....The fasts, too, of the Greek Church produce an ill effect upon the character of the people."

The moral influence of Christianity stands revealed in the character of its converts in different parts of the world at the present day. Some striking facts relating to southern India in the middle of the nineteenth century are mentioned in a Roman Catholic book, "The Jesuit in India". It is stated that "the magistrates more than once expressed their surprise at the disturbances in so many Missionary villages, and said that the more Protestant natives there were in a place the more police they required." Dr. M. R. Webb states in "The Church and the People" that it is an "undoubted fact that Missionaries have been the means of introducing only Western vices and diseases to savage races". Mr. J. W. Buel has observed in a book entitled "Columbus and the New World" that by their conversion and as a result of their contact with Spanish civilization a section of the West Indians had lost the happy innocence of their primitive condition and become the most degraded specimens of their race. Speaking of the Maoris of New Zealand the Rev. H. R. Haweis (in "Travel and Talk") has stated that "they have become civilized and

learned how to lie and swindle quite like civilized people ; they have become Christians and got drunk and moribund." Mr. Oliver Osborne writes in the "The Other Man and Myself" : "I only deal with a direful physiological fact when I state that the average raw aboriginal is far less prone to ingratitude, lying, thieving, humbugging and general sinnerism, than his knowledge-be-spattered brothers who hail from mission stations." Max O'Rell states in his book on "John Bull and Co.", that in the course of his travels in the British Colonies he was delighted with the Zulus and that those people were so good that when the missionaries try to make them better, they only succeed in making them worse. Sir George Trevelyan refers in "The Competition Wallah" to the "unfortunate prejudice against native Christians so general in Anglo-Indian society." He adds : "It is a positive disadvantage to a servant who is looking for an engagement to give himself out as a Christian. I well remember hearing some members of the Civil Service discussing the identity of a Hindu. One of the number, a most religious and estimable man, made use of the following expression : 'The fellow I mean was an awful blackguard. He turned Christian' ; and the sentiment appeared

so perfectly natural that it passed without comment either from the speaker or his audience." A member of the London Rationalist Press Association who has lived for some years in Africa, has stated certain facts in the *Literary Guide* (June, 1926) which are by no means complimentary to the missionaries. He has observed that "he who travels where the missionary has preceded him will be the victim of petty thefts, and will find the natives usually liars and hypocrites. There is, in fact, not a pioneer who will not condemn in the strongest language the missionary movement of any religious sect or body." Mark Twain wrote in the *North American Review* in 1901 :

Shall we go on conferring our civilization upon the Peoples that Sit in Darkness or shall we give these poor things a rest ? Would it not be prudent to get our civilization-tools together, and see how much stock is left on hand in the way of glass-beads and theology and Maxim guns and Hymn books, and trade-gin and torches of progress and enlightenment (patent adjustable ones, good to fire villages with upon occasion) and balance the books and arrive at the profit and loss, so that we may intelligently decide whether to continue the business or sell out the property and start a new civilization scheme on the proceeds ?

These are facts which cannot be passed over

in considering the intrinsic value of Christianity as a moral agent.

Mr. Morley caustically remarked that the efforts of the heterodox have taught members of the Church to be better Christians than they were a hundred years ago. The cleansing fire of modern criticism has produced a salutary effect on a few thoughtful theologians. But generally speaking, "pious fraud" of a sort continues to be the mainstay of the Christian faith. Mr. Philip Vivian says in "The Churches and Modern Thought," a work very highly spoken of by Mark Twain: "We are to imitate (though in a lesser degree) the practices of the Latin and Greek Churches, and continue to play upon people's credulity and ignorance." The Rev. V. F. Storr said at the Liverpool Church Congress in 1904: "In how many pulpits are the opening chapters of Genesis frankly treated as legendary? How many teachers in schools, if called upon to give a lesson on the Fall, would make plain to children that the frame-work of the story is imaginative? Are not the teachers creating for them the very difficulties which, when they come to mature years, will make shipwreck of their faith?" Bishop Diggle, the President of the Church Congress of 1906, in his opening address said: "Many a

man in the workshop today knows more about the Bible and Church history than many a monk and bishop a few generations ago." He said that the Church of England cannot shut itself in behind walls of tottering traditions." A sad commentary this on the honesty of that Church !

The progress of truth appears everywhere to be slow. No acceleration is observed in Christendom as a result of the influence of what is claimed to be the only true religion. In Christendom men have been exposed to obloquy and even to death because their knowledge was in advance of their time and because their contemporaries were not sufficiently advanced, intellectually, to receive the truths which they announced. Speaking on this subject Buckle tells us that a few generations pass away and "then there comes a period when these very truths are looked upon as commonplace facts ; and a little later comes another period in which they are declared to be necessary, and even the dullest intellects wonder how they could ever have been denied". Needless to say that these observations apply as strongly to the so-called Divine religion of the Bible as to other religions which Christians treat with contempt. It is indeed difficult for impartial observers to see

any marks of superiority, not to speak of Divinity, in the much-boomed religion of the Cross.

It has been said with truth that there is more religion in men's science than science in supernatural religion. For one thing, science has opened men's eyes to a larger humanity. Thomas Hardy, in a letter addressed to the Humanitarian League—a noble organization unconnected with the Church—has drawn attention to the establishment, by scientific research, of the common origin of all species. This discovery will necessitate a new ethical attitude towards the lower races. To Christians this conclusion, involving as it does a discontinuance of the old ideas and habits founded on the teachings of the Bible, is certainly revolutionary. Mr. Henry Stephens Salt, the English Humanitarian who is widely known as an author and journalist, rightly regards this as a test of the courage and sincerity of his own people.

While the Europeans, century after century, have been treading the path of material progress and development, immutability has been their abiding characteristic in religious matters. Referring to Roman Catholics in particular it may safely be said that what they are at the present day they were in the past and they will be in the

future. The present generation of Catholics retain, in all purity, the spirit which animated their ancestors in the days of Papal supremacy. They and those other Christian bodies who have preserved their traditional beliefs unimpaired, are assured that they embody the consummate pattern of humanity ; they look down upon the followers of other religions, even upon the Protestants, as their inferiors. * A consideration of these salient facts will enable the inquirer to arrive at a judgment regarding the theory that Christianity, an excellent thing in itself, has suffered at the hands of the barbarians of Europe.

Christianity is often spoken of as a civilizing agency. This is a half-truth. The real truth has been amply exposed by Gibbon, Draper, Buckle, Green, Lecky and other great historians. We have mentioned in our book on "The Lure of the Cross" some striking facts which serve to deflate the romantic bubble. * There is no doubt that from the fall of the Roman Empire to the Renaissance the Church of Rome was largely instrumental in promoting civilization in Europe. But it should be remembered that that Church itself derived its impulse from its ancient pagan heritage. During the period indicated the

* See "The Lure of the Cross", chap. x to chap. xv.

Saracen (Moslem) culture was, as the Rt. Hon. J. M. Robertson has pointed out, "a salient civilizing force (itself rooted in old Greek culture) when 'the Church' was as it were a fountain of of darkness ; and the great body of Græco-Roman law was a moral light to the path of reviving civilization such as ecclesiasticism proper could not give." *

While preaching the Advent sermon at St. George's Church, Stuyvesant-square, the Rev. H. D. A. Major of Oxford, a well-known modern Churchman, declared that the hope that Christ would reappear in a physical manifestation was not held nowadays by educated people. In an earlier address at Cambridge, in May, 1925, Dr. Major said : "The Church's official theology, and portions of the Prayer Book which enshrine that theology, are out of date in a number of ways and need reformation. Terrible doctrines, such as that of everlasting torment, the depravity of human nature, the Divine demand for an expiatory atonement, have been discredited and abandoned ; nevertheless the Prayer Book still retains them." Thus are the fundamental doctrines of Christianity thrown overboard at the present day by the highest intellects within the Church itself.

* *The Literary Guide*, March, 1926.

The growing disbelief in the doctrines of Christianity amongst the educated classes in the West was illustrated in November, 1925, by a symposium made by the *Daily Express* of the views of prominent modern novelists. Thus, Mr. Arnold Bennett expressed himself as follows : "Of all the Oriental creeds of which I have knowledge, the Christian creed is to me the least satisfactory, save only that of Mohammedanism." Miss Rebecca West feels that "Christianity must be regarded not as a final revelation, but as a phase of revelation." Christianity, at its birth, "took certain forms suited to the needs of that age, but are unsuited to the man of this age." Mr. de Vere Stackpole says of Christianity : "It is the attempt to depict God as a Person, a superior sort of clergyman with the attributes of a magistrate and a schoolmaster, a hanging judge and a loving Father, that I am sure has been accountable for a great deal of the growth of disbelief and the birth of the age of reason among ordinary men—disbelief in the conventional creed of our forefathers, belief on lines more rational and understandable." Henry Arthur Jones has little regard for a religion which makes the fear of hell its cardinal dogma. How happens it that many men of the highest culture,

born Christians, should lose faith in the religion of their fathers if that religion really represented the highest ethical conception that the world has known? How does it happen that clergymen of great acumen like Dean Inge have dismissed, either expressly or by implication, such essentially Christian ideas as those of Heaven and Hell as definite places, God as a personal being with human characteristics, the physical ascension of Christ, and the miracles?

Wrote Professor Haeckel in 1899: "One of the most distinctive features of the expiring century is the increasing vehemence of the opposition between science and Christianity. That is both natural and inevitable. In the same proportion in which the victorious progress of modern science has surpassed all the scientific achievements of earlier ages has the untenability been proved of those mystic views which would subdue reason under the yoke of an alleged revelation."

An unmistakable characteristic of modern times in the West is the decay of faith simultaneously with the general advancement of society. The current theology of the Churches, as the Bishop of Durham has observed, has largely ceased to command the belief of educated Christians. There has arisen, during the last few

decades, a phenomenon which may be described as clerical free-thought. The following significant passage is taken from an article written by Dr. Henson in the *Evening Standard* of November 3, 1925 :

The notes of authority, of undoubting conviction, of assured belief, which have marked the greater preaching of the past, are now largely absent. This is the unavoidable shadow on religious ministry in a time of diffused doubt and intellectual confusion. It is a matter of common observation that a scrupulous conscience goes often with a fastidiously sceptical understanding. The educated modern preacher, whose sincerity is linked with knowledge, must often say with the compromising bishop in Browning's famous poem :

With me, faith means perpetual unbelief
Kept quiet like the snake 'neath Michael's foot,
Who stands calm just because he feels it writhe.

Another theologian of commanding intellect, Dean Inge, has observed : "We have discarded two infallibilities—the Infallible Church and the Infallible Book." Ivor Brown has stated in the *Manchester Guardian Weekly* of March 5, 1926 : "England has had its great theologians, and in England, as elsewhere, many men and women were once prepared to die for points of theology which might now be dismissed as the mere frills and furbelows of faith." The *Epiphany*, which

is the Head Quarters organ of the Oxford Mission in Calcutta, suggested with extraordinary frankness on June 16, 1923, that Christians were not bound to believe and act upon every precept of the Bible, whether of the Old or New Testament. Many Biblical precepts have indeed been utterly discredited. That is the mental judgment that must be formulated, in the light of facts, about the present opinion of the Christian intelligentsia as to the nature of Biblical morality. Sir Arthur Quiller-Couch has said : "In our hearts we all know it : that orthodoxy is, with many, a lie of the soul."

Professor Lafcadio Hearn thus expressed himself regarding the Christian religion in one of his letters : "Christianity while professing to be a religion of love has always seemed to me in history and practice a religion of hate, with its jealous and revengeful Deity, its long record of religious wars and inquisitions, and its mutual reproaches between sects of being under the curse of eternal perdition".

Christian propagandist activity is displayed in a variety of ways. Some of these, resulting from super-abundant zeal, appear rather curious to disinterested observers. A writer in the *Statesman* (January 6, 1926) observed that "some

well educated and influential Christians invariably attempt to reconcile the opinions of science with Holy Writ by pretending that 'days' in Genesis are 'periods' of unknown length. It is obvious, however, that the 'day' was a period of twenty-four hours, otherwise the fourth commandment loses all its application. If the word rendered *day* means period in Genesis, it must mean period in Exodus." Indeed old-fashioned people who stand by the verbal inspiration of the Bible have a greater claim to honesty than neo-Christians who endeavour to reconcile the stern facts of science with the rigmarole of Hebrew mythology.

Special editions of non-Christian religious books are published and distributed broad-cast by missionary bodies for the express purpose of showing off the majesty of their own faith in contrast with heathen beliefs. Thus, endeavours have been made to discredit Buddhism by asserting that the Buddha's last illness was brought on by eating pork "which Kundu the son of a goldsmith of Pava, put before him." According to the "Maha-pari-nirvana" Sutra the smith Chunda offered *Sukara-maddhvam* to Lord Buddha. The Sutra, as explained by the great Buddhist scholar Dr. Rhys Davids, makes it clear that the term *Sukara-maddhavam*, which primari-

ly signifies "the boar's delight", was applied to a species of edible mushrooms which were sought after by the boar in India as eagerly as the truffle is by the boar in Europe. It is stated in "A Buddhist Catechism" by Subhadra Bhikshu : "Among the mushrooms prepared by Chunda for the Tathagata (Buddha) there were some poisonous ones, which the master perceived at once. Hence it is explained, in the most natural manner, why the Buddha commanded the smith not to give any to His disciples, but to throw the remainder away as unfit to eat". A distinguished Hindu scholar, Dr. Radhakumud Mookerji, M.A., Ph. D., states in "Man and Thought in Ancient India" (London : Macmillan, 1924) that the Buddha went from Vaisali to Pava and stayed at the mango grove of Chunda the smith. "The smith (he adds) treated him to a meal of rice and mushrooms (not 'pork', as is often stated) which brought on an attack of dysentery while he was half-way on the road to Kusinara."

The Spaniards enjoy a high reputation, amongst Europeans, as a religious people. They are very good Catholics. But their humanity is best seen, under normal conditions, in their passion for tauromachy. Religious belief, as Renan has said, possesses no worth if it be not

gained by reflection. Unreasoning faith leads to fanaticism and superstition. Light is thrown on the Spanish character by Alexander Lenglet of the Stockholm *Tidningen* in a contribution to the London *Spectator* in June, 1926. The Riffi under their intrepid leader, Abdul Krim, who have struggled for their freedom against two powerful European powers, have been seriously handicapped by the meagreness and paucity of their resources. Lenglet, who has travelled in the Riffi country, has told his English readers that the Spanish Government has refused permission to the Red Cross organizations of several neutral countries—Great Britain, Sweden and Holland—and the Turkish Red Crescent Society to send medical aid to the infidel Riffi. He states that Spanish aviators have made it a point to bombard Riffian towns and market places with the result that casualties among civilians have been unusually high. Only two doctors, a Norwegian from Tangier and a Negro from Algiers have been in medical attendance on the Riffi. "Both of the two small field hospitals organized by the tribesmen (writes Lenglet) have been bombarded and destroyed by the Spanish airmen, and medical supplies have been practically exhausted." The writer adds: "The Spaniards—never the

French—especially of late, have frequently employed incendiary bombs and gas bombs, the victims of which urgently require competent medical assistance.”

To test the Christian theory that morality is inseparable from religion let the student delve into ecclesiastical history. Let him see how things actually stood in the great Church of Rome in the heyday of its glory. He will notice startling facts. Motley tells us in his “Rise and Fall of the Dutch Republic” that in the Netherlands poisoning was absolved by the Church tribunal for eleven ducats, six livres tournois ; incest for thirty-six livres, three ducats ; and perjury for seven livres and three carlines. We are told that “even a parricide could buy forgiveness at God’s tribunal at one ducat, four livres, eight carlines”. But terrible were the punishments that were imposed for heresy and apostasy. According to the “Catholic Encyclopædia” the apostles of the rack, far from being inhuman, were “as a rule, men of spotless character and sometimes of a truly admirable sanctity, and not a few of them have been canonized by the Church.” The same authority states : “Curiously enough, torture was not regarded as a mode of punishment, but purely as a means of eliciting

the truth." At the present day the old penalties cannot be enforced ; but, under the "unchangeable Church" which "is the same today, yesterday and for ever", apostates, along with all who receive, protect, or befriend them, incur excommunication, as we are informed by the "Catholic Encyclopædia". They incur, moreover, (we are further told) the note of "infamy", at least when their apostacy is notorious—"an infamy and irregularity which extend to the son and grandson of an apostate person." This is the Church which demands from men implicit obedience to its authority. The author of "The Road from Rome" (London : Watts) has thus set down some of the demands made by the Roman Church :

"You must not inquire why the Church has been the greatest repressive power in the world since Christianity became an organized religion. You must not inquire why the licentiousness within the Church was a commonplace of the Middle Ages. You must not inquire why cynics, tyrants, debauchees, sat in "Peter's chair", and why their records of infamy stain the pages of history. Your obedience and your reason are demanded by the Church. When you surrender both, faith will console you in all things. A blind,

abject submission will eventually lead you to the pearly gates, the keys of which are in the sole possession of Peter's representative below."

Jane Alden has, in the American magazine *Asia*, (June, 1926) mentioned what is to us a pretty familiar method adopted by missionaries for the glorification of Christianity. While touring in India, the lady was putting up with some missionaries. Her hostess gave her some books to read, containing expositions of Indian religions by Christian writers. Of the character of these books she states that they "always present a subject through the lens of the man who has settled his point of view beforehand. If the beliefs and practices aren't good, they aren't Christian. If they are good, whatever is good in them is borrowed from the Christian religion."

It is quite characteristic of the times, writes Mr. H. G. Wells in his "Outline of History", that Rudyard Kipling should lead the youth of the middle and upper-class public of Christian Britain back to the Jungle to learn "the law". Mr. Wells writes : "In this we have the key to the ugliest, most retrogressive, and finally fatal idea of modern imperialism ; the idea of a *tacit conspiracy between the law and illegal violence.*"

We have in these pages referred to the

attitude of Christians towards the Humanitarian Movement (see p. 71 *ante*). The late Mrs. Grove-Grady made a bequest of £10,000 to the Royal Society for the Prevention of Cruelty to Animals on the conditions that the members of the Council and the officials of the Society should oppose vivisection and all sports involving the killing of animals. The legacy was lost to the Society as its Council felt it impossible to comply with these conditions. Possibly the benevolent lady intended to point a moral lesson by making a conditional bequest of this nature. Her ideals were much too high for the present state of society in Britain and they conflicted with deep-rooted British habits.

Canon Carmichael stated in the columns of *The Christian* in January, 1900: "The Bible hardly seems to see any evil in war at all..... The Lord Jesus never says a word against war". All good Christians believe that God is the Lord of the Hosts and the God of Battles. The death on June 4, 1926 of Miss Emily Hobhouse, a noble Englishwoman, recalled the evil memories of the Boer war. Her name is indissolubly linked with the heroic campaign against the cruelties to which, in the words of the *Manchester Guardian Weekly* (June 11, 1926) "the war

fever of that time had rendered the country callous and indifferent." The mortality of the Boer concentration camps was hideous. The full total of women and children alone (not counting the men) who died in them was about 26,000. When Miss Hobhouse started a relief fund in London she was strongly opposed by Imperialists, who protested that mercy shown to women and children would prolong the war. She visited some of the concentration camps, but Lord Kitchener refused her permission to go north of Bloemfontein. She found a sad state of things in the camps she was allowed to see. She noticed a distinction made in the rations issued to the families of the Boers who had surrendered and to those of Boers still in arms. She appealed to the War Office and other officials in authority to grant redress. "Nothing came of that, and she turned to the House of Commons. In a debate, at which she was present behind the women's grille, the advocates of decent humanity were howled down." (*The Manchester Guardian Weekly* June 11, 1926). Of this debate Miss Hobhouse afterwards wrote :

In common with Boer women, I have felt sure that English humanity would not fail to respond instantly if the facts were clearly understood. I was wrong.

No barbarisms in South Africa could equal the cold cruelty of that indifferent House.

When Miss Hobhouse desired to revisit the concentration camps Government refused her leave to do so. She was excluded from the Ladies' Commission under Miss Fawcett which was sent out to investigate. "The Ladies' Commission, though starting with a bias in favour of the war and the camps, confirmed or exceeded her evidence in all vital points by their report of February, 1902," we are told by the *Guardian*. The British Imperialists who, during the Boer War, acted in this manner, were as good Christians as was Kaiser William who acted similarly in the Great War which followed. After all, General Dyer is only a typical British Imperialist. Reviewing Sir Valentine Chirol's book on "India", in the pages of the *Modern Review* for July 1926, Mr. C. F. Andrews states that Sir Valentine has made "clear as daylight the blow to the idea of British moral character which was struck by General Dyer at Amritsar". It is worthy of notice that when, ten years after the close of the Boer War, the South Africans erected a memorial to the women and children who had died in the camps in the eighteen months preceding peace, it was to the noble English-

woman, Emily Hobhouse, that they turned for the unveiling. As the *Guardian* has rightly observed, she was as truly the heroine of the concentration camps as Florence Nightingale was of the Scutari hospitals in the Crimea.

As ignorance is allied to narrowness and intolerance so is knowledge found to promote width of sympathy and charitableness. "To understand all is to forgive all," said the great French mathematician, Pascal. The same idea has been expressed by another great Frenchman, Romain Rolland, who says: "To understand everything is to hate nothing." Goethe wrote: "You will always find national hatred strongest and most violent where there is the lowest degree of culture." In India we find those of our rulers to be the most sympathetic who have taken pains to make a close acquaintance with Indian life and who have made a diligent study of Indian literature and art. Unfortunately, the majority of our rulers do not care to take such trouble. Eminent British administrators have from the earliest days of British rule entreated their countrymen in India to cultivate friendly relations with the people.* In a letter dated May 29, 1807,

* See the opinions of Lord Lawrence, Sir Richard Temple, Sir Donald Stewart, Lord George Hamilton, Sir Henry Cotton, Lord

the Court of Directors of the East India Company drew the attention of the Governor and Council of Fort St. George to the importance of promoting better feeling between the European officers and their Indian troops and they suggested that in order to attain this object the study of the native languages by the gentlemen cadets should be encouraged by a system of pecuniary rewards. Although such efforts* have been repeated from time to time very little improvement has been so far effected. A high-minded civilian, Mr. Philip Nolan, issued in November, 1900, as Member of the Bengal Board of Revenue, a circular to the district officers in which it was stated that "there is a veil between the natives of India and their European superiors, which leaves the latter ignorant, in an extraordinary degree, of the real character of the former." Mr. Nolan told the district officers that "frequent and unreserved intercourse with all classes of the community is most necessary for the efficient performance of a Collector's duties." He further told them that "men may dread, but can never love or regard, those who are continually humiliating them by the parade of superiority." Referring to his own Willingdon and others quoted in "The Lure of the Cross." pp. 417, 433, 334, 276, etc.

experience as Viceroy of India, Lord Curzon has mentioned in his "British Government of India" the great difficulties he had in dealing with the racial question. "I spent many anxious hours," he has said, "in dealing with cases of racial injustice." Mrs. Barbara Wingfield, the wife of an English officer, who has acquired a special knowledge of Indian Art tells us in her recent book on "India and the 'English'" (London: Jonathan Cape) of the "fanatical hatred" the Anglo-Indian has for the "native" and of "the flooring contempt for things Indian that literally obsesses nine out of every ten Anglo-Indians you meet—a hatred and contempt oddly mingled with a strange kind of collective fear that makes them acclaim with hysterical joy any crude and melodramatic effort at 'suppressing the natives' such as the late massacre at Amritsar." * Nothing but the narrowness ingrained in them through their religious up-bringing has so far retarded the growth of liberal ideas amongst the nations of the West.

The doctrine of exclusive salvation has pro-

* Referring to rioting which occurred in Calcutta, the London *Spectator* wrote on July 10, 1897: "The alarm in Calcutta was considerable; there was the usual demand for 'stern' measures, and the usual disposition to accuse the authorities of weakness."

duced discord in Christendom itself. Is the world governed by law or by Providential interventions ? There has been much controversy over this question. The idea of predestination has been another disputed point. Is it true (to borrow the language of Draper) that of the human family there are some who, in view of no fault of their own, Almighty God has condemned to unending torture, eternal misery ? In 1595 the Lambeth Articles asserted that "God from eternity hath predestinated certain men unto life ; certain he hath reprobated". In 1618 the Synod of Dort decided in favour of this view. It condemned the remonstrants against it and treated them with such severity that many of them had to flee to foreign countries. Even in the Church of England (to quote Draper again), as is evidenced by its seventeenth Article of Faith, these doctrines have been accepted. Can it be expected that a religion professing such doctrines as its cardinal principles should tend to promote universal brotherhood ?

We have, in an earlier chapter (see pp. 73-74), referred to the evidence of racial discrimination contained in the New Testament. The Marcan record we have quoted will be found corroborated by Paul in Chapter xi of his Epistle to the

Romans, where he speaks of some who were elected while the rest were blinded or hardened by God even in Paul's time. The theory of universal brotherhood finds no support from the New Testament which perpetuates the old distinction between Jews and Gentiles. The context makes it perfectly clear that the direction to the Jews to love their neighbours was intended to be limited in its application to their own confraternity.

IX. RANDOM NOTES (*Continued*)

During the long reign of Catholicism in Europe the maxim that was followed was, "Ignorance is the mother of Devotion". Anselm, the Archbishop of Canterbury, in his treatise, "Cur deus Homo", enforced the rule that men must first believe without examination, and may afterwards endeavour to understand what they have thus come to believe. Draper tells us in his "History of the Conflict between Religion and Science" that when the invention of printing in Europe and the dissemination of books introduced a class of danger which the persecution of the Inquisition could not reach, Pope Paul IV instituted, in 1559, the Congregation of the Index Expurgatorius. This had more extensive jurisdiction than that of the Inquisition, as it took cognizance not only of books containing doctrines contrary to the Roman Catholic faith but of those that concerned the duties of morality, the discipline of the Church and the interests of society. Draper writes : "The Index Expurgatorius of prohibited books at first indicated those books which it was unlawful to read ; but, on being found insufficient, whatever was not permitted was prohibited—an audacious attempt to prevent all knowledge, except such as

suited the purposes of the Church, from reaching the people". At the time of the Reformation the social and economic condition of Europe was miserable. The population was stationary. While the peasantry was grovelling in poverty the nobles were devoted to gluttony and voluptuousness. William of Malmesbury, who gives us this information, states that drinking was the general pursuit ; "vices, the companions of inebriety, followed, effeminating the mind". During this time, all over Europe, the great and profitable political offices were filled by Ecclesiastics. While the higher clergy secured every political appointment worth having the abbots vied with counts in the herds of slaves they possessed and begging friars pervaded society in all directions, picking up a share of what still remained to the poor. Draper tells us that the shameful practice of selling Indulgences for the commission of sin originated among the bishops, who, when they had need of money for their private pleasures, obtained it in that way.

We are told by Draper that although Indulgences were the immediate inciting cause of the Reformation the real principle that animated the controversy lay in the question—What is the criterion of Truth, the Bible or the Church ? The

Protestants relied on the Bible itself while the Catholics stood by the infallible Pope as head of the Church. But both the rival divisions were in accord on one point: to tolerate no science except such as they considered to be agreeable to the Scriptures. It is altogether futile to expect an ideally perfect ethical system from a religion with such antecedents.

Truth and right have been said to be the very breath of life to States as to individual men. The great fundamental truths of ethics, as W. S. Lilly has said, are *necessary*, like the fundamental truths of mathematics. They are unchangeable, even by the fiat of the Omnipotent. Ethics, writes Lilly in "Right and Wrong", are "independent of theological mysteries, and would subsist to all eternity though Christianity and every other form of religion should vanish away." A *Manchester Guardian* writer observed in August, 1925, that at the long last it was now generally recognized amongst the peoples of the West that "truth is its own authority and must be sought by an honest inquiry kept scrupulously free and untrammelled." It is the incubus of a supernatural religion that has, in the West as in the East, retarded the progress of truth.

Emerson has expressed his belief that there

has been in Christendom "a marked falling away from theology to morals" and that this is proving "a gain to humanity." This goes rather against the confident opinion held by those who believe in the superlative excellence of Christian morality.

Staunch Christians, whose belief in the Divine origin of the Biblical religion is adamant, assert with the boldest confidence that nothing good or noble can exist anywhere unless it be derived from that religion. We have mentioned the opinion expressed in 1854 by those excellent Christians, Huc and Gabet, the Catholic missionaries, on the resemblance observed by them between the ritual of their own Church and that of the Tibetan Buddhists. A more recent instance may be cited. When the great poet-philosopher Rabindranath Tagore visited America in 1917, good Christians in that country imagined that his inspiration for the "Gitanjali" was derived from the Psalms of David. Where else could this profane writer get such noble thoughts? To this the poet gave a rather effective reply. "The Bible I have never read", remarked Tagore, "I tried to read it. The first two books I tried. They were so—so—violent, I could not. I have heard that the Psalms are beautiful. I must read them some day". It will be a terrible shock to

his feelings if an unexpurgated edition of the psalter is placed in his hands. As a widely-read man he must be aware of the strenuous efforts that are now being made by decent people in England to bowdlerize not only the Psalms of David but the whole of the Bible.

We have seen (p. 82) how alcoholism claims Biblical sanction ; we have seen also (p. 113) how the Turks dislike "the Christian's alcohol". Mr. Arnold Bennett, the well-known author and journalist, has given us an idea of how deeply the Christians of the West have set their affections on drink. In an article contributed by him to the *Sunday Pictorial* in August, 1926, he stated that it would be absolutely impossible to prohibit alcohol. "You might (he wrote) as well try to abolish love." A charming picture of Christian morality is drawn by him in the following lines :

Alcohol is one of the greatest institutions in the civilised world. It is an object of almost universal affection. It has been the accompaniment of nearly all the finest social events in history. For thousands of years it has celebrated every triumph, and softened every defeat. A liquid with this unique record deserves a better fate than to be prohibited. To prohibit alcohol would be to show an odious lack of the historic sense.

The Hindus are taught by their sacred books that the practice of doing good for the purpose

of any kind of personal gain carries no merit. Their *Karma-yoga* clearly tells them to act without regard to the consequences to themselves. It teaches them to act in a spirit of detachment, i. e., without *āsakti* or attachment and without any desire for *karma-phal* or "action's fruit" which means personal gain. It not only teaches them to eliminate selfish motives but to act with the object of drawing together of all creation into one, i. e., with the object of Love. But Christians, as we have seen, (*vide* p. 88 and 90 *ante*), are taught by their religion to act well in the hope of future rewards. Their hymn makes them say :

Whatever, Lord, we lend to Thee

Repaid a thousandfold will be ;

Then gladly will we give to Thee,

Giver of all !

As an English writer has observed, this makes a Christian a mere commercialist, a business man making a profitable investment. The sentiment expressed in this hymn (the same writer very rightly states) would do credit to a usurer, a man with a big financial past and a bigger financial future. It is not easy to see in this any reflection of the perfection of Christian ethics.

How is it possible for any educated European of the present day to cling to the old Hebrew

mythology ? This is a question which continuously puzzles the student of history. A very important circumstance which throws light on this point is thus stated by H. Holman in his "English National Education" :—"In former times education was, for the most part, of the Church, by the Church, and for the Church ; and it was only as the advantage, or necessity, of extending it to the laity, for the purpose of confirming and expanding the influence and authority of the Church was realized that knowledge was more generally imparted." The Church controls education to a greater or less extent in the Catholic countries of Europe. In Germany, under the Empire, religious teaching in schools was compulsory. Good Protestants have a wholesome dread of secular education. The Archbishop of Canterbury, addressing a great meeting of Church people at Swansea not many years ago, said that "what they dreaded beyond all words was the growth of secularism in their schools." Strenuous efforts are being made to check this growth and to prevent the free development of the intellect, untrammelled by religious prepossessions.

It has been said that the principal and most characteristic difference between one human intellect and another consists in their ability to

judge correctly of evidence. Men perfervid in their faith never trouble themselves about evidence in religious matters. According to Archbishop Thomson, evidence is the sole means of establishing, and therefore the sole standard of testing, the truth of any proposition. Men who regard their faith as a sort of religious instinct require no evidence to establish or test the truth of their beliefs.

What most people fondly and fervently regard as religious faith is undistinguishable from blind bigotry. In this respect the so-called civilized races stand on the same level with uncultured peoples. The mentality of worshippers at temples and churches is on a par with that of fetish-worshippers. Faith in a higher sense is a rare quality. It is altogether beyond the capacity and comprehension of ordinary men. Archbishop Whately, the eminent English logician, has stated: "There is no right faith in believing what is true, unless we believe it from conviction of its truth."

Reason and blind Faith are as opposite as the poles. But Faith, understood in its right sense, and reason are not antagonistic. The true demarcation between the two has been laid down with great discernment by the Rev. Dr. Walter Walsh, who shows the reach of his mind in the

following passage which is extracted from his article in the *Devalaya Review* (Vol. ix, No. 2) of Calcutta.

By faith I do not mean the opposite of knowledge, but the opposite of *Sight*. We believe many things which we do not see. Faith is belief extended farther than eye can reach : it is belief in line with, though in excess of, evidence. This is the method of reason itself, by which knowledge advances from known to unknown, choosing its next position from a number of unproved possibilities. Many discoveries in mechanics and the physical sciences (such as astronomy) existed first as speculations, which are a kind of faith. The assurances of faith may be described as moral rather than intellectual ; and if one demands more than moral certainty in any field of human inquiry his temple of knowledge will be very poorly furnished indeed.

An Indian Christian school-mistress, a charming lady, once told the writer in course of conversation on religious topics that Faith began where Reason ended. She had no doubt learnt this formula from her hyper-orthodox mentors. When man's reason ends, i. e., when his reason fails him, he straightway becomes an eligible candidate for Bedlam. Once in this predicament, he may think the moon is made of green cheese.

The Swiss poet Amiel has pertinently asked :
 "Is it not strange that the race of man should

have gone forward so far and so well when all the while most of what it was thinking and believing was not true?" The question has been well tackled by Dr. Henry Maudsley, the eminent physician and philosopher, in his book on "Natural Causes and Supernatural Seemings". He states that in all historical ages men have continually made errors in their observations and reasonings, and have seen and drawn conclusions from what they have seen more often wrongly than rightly. It is undeniable, he adds, that the same kind of errors in seeing and thinking which were made in the pre-scientific ages are made still; "that the great majority of persons reason no better now than the great majority did then; and that beliefs are cherished now which have no better foundations than many extinct pre-scientific beliefs." Conformity is the first thing men think of, as J. S. Mill has observed. "We take our creeds", says J. B. Crozier, "from our fathers, and our morals as well as fashions from society. These things are in the air we breathe, and this atmospheric education influences our conduct more than any other." For many centuries, in Europe, theology has been the governing force and the Biblical religion has maintained uninterrupted sway over the human mind. This

clearly explains why in Christendom most of what is thought and believed in religion is so wide of the truth.

The evolution of morals in Christendom is an interesting study. Speaking in June, 1926, Professor Julian Huxley said: "I was reading the other day in the papers a letter by three Oxford curates ordained in the Church of England, in which they said they felt it was impossible any longer for ordinands of the Church of England to be compelled to subscribe literally to a large number of the doctrines embodied in the Twenty-nine Articles." * That surely indicates the trend of opinion in the higher intellectual circles. But we are up against the question of the persistence of tradition when we take into account the religious attitude of the majority of people in England. Apart from a general adherence to old dogmas, there is observable in that great country, within a certain circle, a clear movement backwards towards Rome. Professor Graham Wallas, the well-known publicist, one of the men sitting round the same table with Professor Huxley, said: "I read every Friday morning in bed the *Church Times*, which increasingly insists that the duty of the Church is not to find new truth, but to expel all

* *The Literary Guide*, July, 1926.

those whose conclusions on new evidence do not correspond with the old dogmas. In the *Church Times* of November 11 last year it was laid down that any one of 'those who refuse to obey the rules of the Church.....by so doing he or she morally forfeits all privileges to which the obedient children of the Church are entitled.' " We have already referred to some of the causes which account for the persistence of primitive religious notions in the enlightened countries of the West. One of the causes of this strange phenomenon—a cause to which we have so far omitted to allude specifically—is that in England and elsewhere in Europe the system of education has been always closely associated with religion. Even at the present day the parish clergy of the Church of England (as we are able to state on the authority of Professor Wallas) have almost complete control of the majority of the schools of England and of about a third of the elementary child population. These are some of the facts which go to account for the crab-like motion that is observed in England in matters of religious belief.

While we are willing to congratulate Christians on the fact that so many men of intellectual eminence have in the past professed and are at

the present time professing Christianity as the only true religion, it is impossible for us, in view of the facts set forth in the foregoing pages, to accept their view that this circumstance must be regarded as a miracle proving the truth and Divinity of their religion. We find unlimited zeal and even fanaticism exhibited by believers in other forms of religion which Christians regard as of diabolical origin. Staunchness of faith really proves nothing. We have in the first chapter dealt with the opinions of men and the value to be attached to them. The *Calcutta Statesman*, which has long been a powerful supporter of of the Missionary cause, pointed out in December, 1925, how the world's thinking is done by only a few men and how the majority of men are incapable of thought and are content to follow their leaders implicitly. "Most of our life," wrote the Editor, "is organised on the fiction that men are logical beings, that they find their way to a conclusion, whether right or wrong, by weighing all the facts and coming to a decision. Nothing could be further from the truth as applied to most of the affairs of life." This applies *a fortiori* to religion as people are taught, from their earliest years, to believe and obey its dictates without question.

Of the good work of missionaries much has been, and much more might with justice be, written and said ; but very little is known of a particular aspect of missionary work which cannot but be regarded as inglorious. The *Saturday Review* thus referred to this unhappy aspect on July 10, 1880 : "Almost all our 'little wars' have sprung more or less directly from the enterprise of missionaries." The late Sir Hiram Stevens Maxim has stated in "Li Hung Chang's Scrap-book" : "Most of the recent wars that have been forced upon China have been due to missionary enterprise." In "The War of Civilisations" Mr. George Lynch refers to the German Emperor's using missionaries as livebait for catching provinces. Mr. Oliver Osborne states in "The Other Man and Myself" : "The absorption of new native territory by John B. is effected with curious similitude in almost every instance. The trading explorer, the missionary, the concession hunter and the soldier follow each other with methodical certainty." Sir E. Satow, formerly Minister to Peking, stated in the course of a speech at Cambridge : "It was the interference of missionaries in civil matters on behalf of their converts that had been largely responsible for the massacres in China." The pursuit of what is known as the

"Gospel and Gunboat" policy by the European powers in their game of grab in Africa and elsewhere is a notorious fact. Lord Curzon (then Mr. G. N. Curzon) wrote in the *National Review* for 1893 : "Without hostility to the missionaries, it is impossible to ignore the fact that English missionaries are a source of political unrest and frequently of international trouble, subversive of national institutions of a country in which they reside." The only adequate explanation of this phenomenon is to be found in the zealous pursuit by the good missionaries of their religious belief which is founded on the teachings of the Bible.

People who have formed their opinions of men and things on insufficient data will be shocked at the disclosures contained in the following extract from Mr. Harold E. Grost's book on "China" :

The missionaries.....carry on their propaganda with an almost reckless disregard of international consequences. They risk the cause of civilization and the fact cannot be overlooked that the manner in which the missionaries have been smuggled into the country against the will of the people and the injudicious methods by which they have sought to establish their religion are mainly responsible for the anti-foreign feeling which is subversive of our interests in the Far East. The presence of the missionaries in the interior

of China is due to a trick which reflects little credit on its perpetrator and although the latter was not an Englishman, we cannot deny having availed ourselves of the opportunity to profit by a dishonest action..... After the burning of the Summer Palace, the Treaty of 1858 was ratified and supplemented by additional articles. It was on this occasion that a French missionary, who had been deputed to act as interpreter, introduced into the Chinese text a clause of his own which ran as follows : *"It is in addition permitted to French missionaries to rent and purchase land in all the provinces and to erect buildings thereon at pleasure."* This bare-faced forgery was not discovered by the Chinese until it was practically too late to utter an effective protest. It is stated by Lord Curzon ("Problems in the Far East", p. 295) that "the British Government professed its readiness to retire from a position which had no solid or legitimate foundation", but the fact remains that when the French insisted upon the rights they had acquired by fraud we quietly participated in their privileges, as we were politically entitled to do by the favoured-nation clause. The consequence is that the foreign missions of late years have practically been forced upon the Chinese at the point of the bayonet.

Lala Lajpat Rai, when he was in America in 1905, quoted in a letter the following extract from the *Boston Advertiser* :—

"Save the world to save America" was the theme of the annual address of President Copen. He said, in part we need to develop foreign missions to save our

nation commercially.....It is only as we develop missions that we shall have a market in the Orient which will demand our manufactured articles in sufficient quantities to match our increased facilities. The Christian man is our customer. The heathen has, as a rule, few wants. It is only when man is changed that there comes this desire for the manifold articles that belong to the Christian man and the Christian home. The missionary is everywhere and always the pioneer of trade.

We have already referred to the dismal failure of missionary enterprise in India so far as the conversion of the enlightened sections of the Hindus and Musalmans is concerned. Mr. Henry Norman tells us in "The Far East" that the better classes in China "bracket missionaries and opium together as the twin curses of the country." J. F. Davis writes in "The Chinese": "A few Catholic missionaries still make converts of the lowest and poorest Chinese, who occasionally appear at the churches and receive each of them a small donation of rice, for which reason they are sometimes called in Portuguese 'rice Christians'." Were it true that Christianity embodies the highest ethical ideal, educated Orientals would have been drawn towards it in increasing numbers. But we find that as a matter of fact the religion exerts mental repulsion upon those people and the missionaries

themselves have been obliged to change their plan of campaign by restricting their operations to the ignorant and illiterate sections of the heathen. Missionaries have grown wiser and are slowly giving up the more aggressive forms of evangelization in favour of indirect methods of conversion through educational, medical and industrial channels. The illiterate and semi-barbarous races are more easily moulded by missionaries, who find the more advanced heathen peoples rather tough material to deal with. Moreover, the good messengers of Christ find it so easy to play pope over their childish disciples.

In the chapter on "Modern Religious Tendencies" in "Those Eventful Years, or the Twentieth Century in the Making", the Rev. Dr. Shailer Mathews, D. D., LL. D. states as regards England that many of the leading churchmen are Modernists. Both Convocations in 1922 refused to condemn the Modernists. But there is a widespread hesitancy in adopting radical positions regarding the place of Jesus in Christianity, although considerable freedom is recognised in the discussion of the Incarnation and the Resurrection. All this indicates some intellectual progress, however small, in religious matters. Referring to America Dr. Mathews speaks of Modernism there

as a new and widespread attitude of mind in the northern states where there are few theological seminaries, except the Lutheran, in which historical and critical study of the Bible is not employed in the training of young men for the ministry. "Before the Great War this success had led to active opposition on the part of those who stood for the confessional position in theology. Under their leadership there grew up Bible Institutes for the purpose of training men and women in religious work on the basis of the belief in the verbal inerrancy of the Scriptures, the birth, the resurrection of Christ, his substitutionary atonement and his return within the lifetime of those now living." Speaking of the Fundamentalist movement Dr. Mathews states that it is by no means limited to the United States and that "it seeks to establish a type of religious thought and teaching even more conservative than that of the seventeenth century." The leaders of Fundamentalism, we are further told, "are without exception pre-millenarian in their beliefs." All this very clearly shows the baneful effect of Christianity on the growth of intelligence in the West, a subject we have dealt with in a previous chapter.

The history of Negro slavery, a subject to which we have already briefly referred, serves as

a touchstone in the matter of Christian morality. The real principle in the American Civil War of 1861-62 was the superiority of the white man as insisted on by the South and the white man's right, founded on that assertion, to hold the black in slavery. * In later years Mr. Gladstone regretted his early prepossessions in favour of the system of slavery. He described it as "the real illiberalism of my opinions on that subject"; and he proceeded to explain: "Yet they were not illiberal as compared with the ideas of the times". His biographer, Mr. John Morley, has added: "It is fair to remember that Pitt, Fox, Grenville and Grey, while eager to bring the slave trade to an instant end, habitually disclaimed as a calumny any intention of emancipating the blacks on the sugar islands. In 1807 when the foul blot of the trade was abolished, even Wilberforce himself discouraged attempts to abolish slavery, though the noble philanthropist soon advanced to the full length of his own principles. Peel in 1833 would have nothing to do with either immediate emancipation or gradual. Disraeli has put his view on deliberate record that "the movement of the middle class for the

* This is stated by Mr. Gladstone in a letter dated May 29 1861 to the Duchess of Sutherland. (See Morley's Life of Gladstone).

abolition of slavery was virtuous, but it was not wise". Nothing could more clearly illustrate the baneful moral influence of a primitive religion of a semi-civilized people on highly intellectual modern races who are under its sway.

We have had occasion to refer in these pages to Mr. Gladstone's religion. The subject has been very clearly stated by the *Manchester Guardian Weekly* for July 16, 1926, in an article dealing with some letters from Mr. Gladstone to a Unitarian minister, Mr. Suffield, published in *Hibbert Journal*: "Mr. Gladstone was by instinct and education outside that main current of intellectual optimism which affected the thinking of the politics of his age. His reading and knowledge of history had inspired him with a strong feeling of awe, making the self-confidence of his age seem flippant and wanton. The belief that man could free himself by relaxing the hold of the Christian tradition, or the power of what he called historical Christianity on his imagination, seemed to him as gross an error as it would have seemed to Burke.....The miracle of his life was the association of an intensely conservative temper in religion, an Æschylean solemnity of spirit and faith, with a rare power of development, a steady growing Liberalism in politics." It will be observed

that this verdict is in perfect agreement with that of Mr. John Morley, the biographer of Gladstone.

How utterly repugnant to the better sense of Europe the Christian doctrine of eternal damnation is—the doctrine upon which the whole fabric of Christianity is based—the reader will find from the following extract from Tennyson's "Memoir" by his son :

One day towards the end of his life he made me look into the Revised Version and see how the Revisers had translated the passage : "Depart from me, ye cursed, into everlasting fire". His disappointment was keen when he found that the translators had not altered "everlasting" into "æonian" or some such word, for he never would believe that Christ could preach "everlasting punishment".

Gladstone himself noticed with concern the advance of the unbelief which thrust aside this cherished dogma. He wrote in 1896 to his son Stephen :

I see plainly that it is natural immortality, considered as an article of religion, that has forced on the question of "eternal punishment", and that from that question religion is suffering fearful disadvantage. Those who deny are bold and rash against it ; those who believe hardly dare say so ; and practically it is on the way to becoming obsolete.

Believers must find it hard to abandon so important an article of faith. Dr. E. B. Pusey has indeed stated in his "Daniel the Prophet" : "They who deny eternal punishment as inconsistent with the attributes of God do not really believe in the same God whom Jesus revealed".

X RANDOM NOTES (*Continued*)

Jehovah did not want the first man to taste of the tree of Knowledge. As the Omniscient, he knew that knowledge was power. The East India Company, a Christian corporation, wavered for nearly a century before finally deciding to impart the benefits of education to the natives of India. Many of those in power desired to keep us in ignorance in order that we may remain submissive. Sir John Malcolm stated before a Parliamentary Select Committee that the security for preserving British power in India rested "upon the general division of the great communities under the Government, and their subdivision into various castes and tribes." He was averse to the proposal of educating the natives. "I do not think", he said, "that the communication of any knowledge which tended gradually to do away with the subsisting distinctions among our native subjects or to diminish the respect which they entertain for Europeans could be said to add to the political strength of the English Government". The Appendix to the Report from the Select Committee on the Affairs of the East India Company, 1832, vol. v.,

contains the memorandum of Captain P. Page, dated East India House, April 9, 1819, in which the following opinion is expressed :

I shall reward good conduct (of natives) with honour, but never with power.....*Nullum imperium tutum, nisi benevolentia munitum.* The goodwill of the natives may be retained without granting them power, the semblance is sufficient ; and although I abhor in private life that maxim of Rochefaucauld's which recommends a man to live with his friends as if they were one day to be his enemies, I think it may be remembered with effect by the sovereigns of India.

Anatole France has criticised with deadly irony those clerical authorities who rebuke men for doubting or wishing to ask questions about the mysteries of religion. He makes one of his characters, a pious Abbe, who is seeking to reclaim and comfort a young man troubled by religious doubts, say with great solemnity : "It is a great infirmity to think. God preserve you from it, my son, as he has preserved his greatest saints and the souls whom he loves with special tenderness and destines to eternal felicity".

We have seen in an earlier chapter how Christianity has been opposed to intellectuality. The Benedictines, at one time the most learned of the religious orders, avowed that they studied mathematics only in order to calculate Easter

Day ! The Jesuits never did anything willingly for primary education. They believed there could be no better safeguard to faith in the common people than ignorance. The pupils in their schools were kept under ceaseless surveillance. In the Jesuit schools the mother tongue was not the medium of instruction. The basis of instruction was chiefly Latin and to some extent Greek. We take these facts from Mrs. Bonner's "Christianity and Conduct", a book to which reference has already been made. In the nineteenth century, in America, the education of the negro slaves was expressly forbidden. We read in Harmsworth's "History of the World" that the Christian legislators of South Carolina, Virginia, Georgia and Alabama "doomed the entire servile population to perpetual ignorance and degradation." The readers of Major B. D. Basu's "History of Education in India under the East India Company" will find how the introduction of education was opposed by our own Christian rulers. The epoch-making victory at Plassey was won by them in 1757 but they did not decide to introduce the system of education now in vogue till 1854.

The intimate association of the Biblical religions with ignorance is a fact which is acknow-

ledged by many modern scholars of Europe and America. Thus, Mr. A. R. Hope Moncrieff writes :

Those who still labour to believe that our race, with its manifold features, tints, and tongues, has developed in any historic period from a single pair, should consider how long such a tribe would take in coming by the first rudiments of art that distinguished us from the beasts, in learning to shape the rudely-fashioned stone weapons that turn up in beds where they have lain buried for ages, in acquiring the use of fire, of clothes, in developing the first principles of morality, the first glimmerings of knowledge, in forming societies among which the primitive instinct of self-preservation might grow to widened sympathies and enlarged relations of mutual service.For centuries superstition helped to darken knowledge, when pilgrims of more than one faith were the most active geographers, when devout travellers duly expected to see "the ark a-top of Ararat", and when the strangest forms were attributed to the world, while fathers of the Church banned the impious idea of antipodes. The childish notions of the dark ages are illustrated by such a map as that preserved in Hereford Cathedral, its vague topographic details overlaid by pictures of the Crucifixion, the Tower of Babel, the Pyramids, the Labyrinth of Crete, and other subjects from sacred and profane history. * Gerard Mercator,

* The map was drawn by Richard de Holdingham, about 1300 A. C. Jerusalem is shown in the centre of the map as it was supposed to be the centre of the world.

in the sixteenth century, was one of the first scientific map-makers, by which time the Copernican theory, making its way against theological opposition, had begun to revolutionize man's notions of his place in the universe, while the introduction of the compass gave a wider range to maritime enterprise. †

We have indicated the general moral effect of the Bible on its followers. The greatness of the Western people is due to causes unconnected with religion. We have, in the foregoing pages, alluded to some of those causes. We have only to emphasise the fact that an excellent code of morals has been formulated by learned scholars and theologians who have carefully gleaned from the tissue of the Bible a strand of noble precepts and elevating thoughts which has had a decidedly beneficial effect on the Western people and which to some extent has neutralized the pernicious effect of the general tenour of the Bible. "I believe", wrote Huxley, "that the greatest intellectual revolution mankind has seen is now slowly taking place by the agency of science." It is indeed this great intellectual revolution more than anything else that has contributed to the moral advancement of Christendom.

Dealing with the growing unpopularity of the clerical profession in England and the decline

† "The World of To-day", vol. i.

in the number of candidates for holy orders an English writer has analysed the contents of eight cheap comic papers which indicate the trend of popular opinion and has ascertained that a considerable proportion of the illustrated jokes were at the expense of clergymen, "who were always represented as imbeciles." The writer goes on to observe: "Nobody likes being laughed at. Most people resent it bitterly. At the sensitive age at which we decide what we are going to do in life we all detest being ridiculed. Our boys and girls naturally shrink from professions which are always represented as ridiculous." This clearly indicates the low value in which the clerical profession is held by the English intelligentsia.

In a remarkable book entitled "Colonization and Christianity: a popular history of the natives by the Europeans in all their colonies", published in 1838 by Longman, Orme, Brown, Green and Longmans of London, the author, William Howitt, thus speaks of the history of Europe:

If ever there was a quarter of the globe distinguished by its quarrels, its jealousies, its everlasting wars and bloodshed, it is Europe. Since the *soi-disant* Christian nations have risen to any degree of strength, what single evidence of Christianity have they as nations exhibited? Eternal warfare!—is this Christianity?

Yet that is the history of Christian Europe. The most subtle or absurd pretences to seize upon each other's possessions—the contempt of all faith in treaties—the basest policy—the most scandalous profligacy of public morals—the most abominable international laws! Are they Christianity? And yet they are the history of Europe.

Regarding the treatment of heathen races by Europeans Mr. Howitt is equally outspoken :

The barbarities and "desperate outrages of the so-called Christian race throughout every region of the world and upon every people that they have been able to subdue are not to be paralleled by those of any other race, however fierce, however untaught and however reckless of mercy and of shame, in any age of the earth. Is it fit that this horrible blending of the names of Christianity and outrage should continue?

The author makes a stirring appeal for justice towards the oppressed and down-trodden coloured races. He thus apostrophizes his co-religionists in the words of Malachi :

Have we not all one father—hath not God created us?

Why do we deal treacherously every man against his brother?

The conduct of the Great Powers of Europe at the present day towards non-European peoples is a point to be considered in connexion with the subject-matter of our inquiry. Let us look at the work of the "mandatory Power" now in possession

of Syria. According to a correspondent of the *Manchester Guardian Weekly* (August 27, 1926) at Baalbek, efforts are being made by the French to denationalise the Syrians. The people themselves have, we are told, no illusion on the subject of their position under a European Power. They know that when they are once under the control of such a Power there is an end for ever to any question of equality as between the ruler and the ruled. The French have insisted on the opening of hotels serving drink in remote villages and on the establishment of *maisons tolérées* in all the large towns. It is simply the French system to introduce these things, as the correspondent observes. "But Syria is" the correspondent adds, "overwhelmingly Moslem in population, and the Koran explicitly forbids both strong drink and prostitution".

One of the happier aspects of intellectual progress in the West is the steady development of many sane and inspiring qualities under the influence of men of advanced ideas. Thus, Dr. Felix Adler the founder of the Ethical Movement in New York City asked in 1876 : "Why should there be any more the old dividing line between man and his brother man" ? * Dr. Adler has

* Bishop Butler has stated in an altruistic spirit altogether

bravely laboured for fifty years in the spirit of that question, while the Churches continue to cling tenaciously to the fissiparous notions founded on the Bible. The West is also learning slowly but steadily the great lesson of tolerance. Lord Oxford and Asquith has said: "It is strange that the last lesson which Christendom has learned throughout the ages is that of religious tolerance.....in the religious sphere the persecution of opinion, as such, is no longer fashionable, if it is not altogether out of date."

Of the relentlessness of the great Christian Powers the *Statesman* wrote in July, 1906: "All recent aggressions have been occupations of territory in the possession of weak and incapable Governments. Our annexion of Egypt, the partition of Africa, the appropriation of Madagascar by France, and of the Philippines by America, are all of them acquisitions which can be defended on the ground that no civilized power was in effective control". The guiding principle of the Western powers is, Might is right.

Rightly to understand Biblical ethics one should have a correct idea of the Biblical religion. It will not suffice to depend upon the

foreign to Christianity: "That mankind is a community—that we all stand in a relation to each other—is the sum of morals".

glorification of that religion by its faithful followers. We have given in a previous chapter (see p. 39) a very brief outline of Christianity by Jocelyn Rhys. The following is a fuller summary as given by Mr. W. H. Mallock in "The Veil of the Temple" :

The first man and woman, from whom all the human race descends, came into the world perfect, and seeing God face to face ; but on some particular day of some particular year, at some particular place in Asia, this lovely couple chose to do something or other which plunged them from a state of perfection into one of sorrow and wickedness. In this condition they began to propagate children, and transmitted to all their descendants the curses they had drawn on themselves. From the date of the Fall, for at least two thousand years, the human race, as it multiplied went from bad to worse, and the primal religion was very nearly forgotten, when God picked out a single Asiatic household and made a new revelation of Himself, in strictest confidence, to the head of it. As the household in question grew into a small tribe, God constantly interfered for its convenience, with the ordinary course of nature, and also continued to it His supernatural confidences. These were recorded under his own immediate direction, in a series of writings known as the Old Testament, whose authority differs in kind from that of all similar writings. They give us God's own account of the origin of the human race, and also contained a number of

emphatic, though obscure, predictions that some fuller revelation was in course of time to follow. After another period of about two thousand years, during which the mass of mankind was left groping in its natural darkness, this ulterior revelation was accomplished by an act even more astounding than the creation of the Universe itself. The Creator of the Universe assumed the form of a man, becoming, through a mortal mother, the immortal father of Himself. In this condition he died the death of a thief for the sake of the disastrous victims of his first creative experiment. He then came to bodily life again, and, taking His body with Him, visibly rose in the air, deserting the earth's surface, permanently uniting this body, which had lately been eating broiled fish, to the spiritual and eternal Omnipotence which created the stars and will survive them.

Such, then, is the religion which is supposed to embody the profoundest ethical ideal. Let us look at the moral results of this religion in the chief centre of Christendom. There appeared in the *Nineteenth Century* for April 1907, a study of "London Civilization" from the pen of Mrs. Grossman, from which we take the following : "London, which upon the surface is a comedy, is below the surface a great tragedy. The civilisation of feeling has gone only a few inches down, and beneath its crust the barbaric instincts of fighting and conquering have free play. They have changed their methods, and they have be-

come hypocritical but their object is still the same’.

The spirit underlying colour-prejudice was disclosed in a letter written by a colonist in British Columbia to the *Daily Mail* in 1907 on the subject of the treatment, in that colony, of Indian immigrants. Writing from Wellington, B. C., he said: “I know they have been badly treated, but at the same time, with the great majority, I say, why should the Hindu come here? He is ‘black’, and takes lower wages. With his advent the white man has to go under or take a lower wage”. In the same year another Britisher wrote to the *Star of East Africa* (Nairobi): “The nigger, who molests or even shows the shadow of an insult to a white woman, must be made to realize that that way lies his danger and death”. In what may be described as a fit of humanity the *Sydney Bulletin* wrote in 1907: “There were sixty-nine negroes and negresses lynched in America last year, in an atmosphere of Kerosene and firewood—sixty-nine reasons shrieking to Australia to sternly shut out the coloured alien, whether black, brown or yellow”. In the same year, a British resident in South Africa writing to a Tory paper stated that it was time to stop the “milk and water” treatment which the

white colonists were unfortunately "compelled" to mete out to the coloured peoples. He wrote : "It is universally agreed by men with a knowledge of natives (including missionaries) that corporal punishment is absolutely necessary occasionally, and the native himself will freely admit this". There appeared in the *Statesman*, several years ago, an interesting item of news from South Africa. A European trader made a good business by selling an extensive consignment of old hats to the natives. But the sight of one of "these ebony sons of Ham stalking gravely along balancing a tall hat on his head was too much for the white man. Those who were fond of harmless amusement took pot-shots at the hats with stones. Those whose sense of the ridiculous over-leapt all other considerations got out their revolvers and blazed away at them".

The religion which is supposed to present the highest ethical ideal assigns, through its Holy Book, a low place to woman. Miss Agnes Smedley has stated in the *Modern Review* for August, 1926 : "It is not Christianity that has given the woman of the West a steadily increasing influence and power, with rights over her own body, soul, property and children. It has been the woman's movement and the changing social laws that have

given those rights even against the teachings of the Bible".

As a good Christian who derives his ideas and principles from the Bible Dr. J. Du Plessis D. D., D.Litt., regards the prevailing colour prejudice amongst white Christians as having been ordained by God. This Doctor of Divinity writes in the *International Review of Missions* : "Ought we not to regard this racial prejudice, which is so persistent and ineradicable, as fulfilling a distinct function in the divine order? Nature, we are told, while careless of the single life is infinitely careful of the type. Race prejudice is primarily the instinct of race preservation."

Mr. H. W. Smith, whose anthology entitled "The Life Worth Living" is a splendid storehouse of inspiring thoughts, has expressed the hope that the time may be coming when the opinions of people will no longer depend upon the tenets of the nursery they happen to have been brought up in, or the intellectual thralldom imposed on them by education. Of the moral world he writes : "Where there is no free will there can be no moral excellence, for morality is a *voluntary* performance of the right. Freedom, therefore, is essential to the full growth of each individual. The right of thinking freely and acting independ-

ently, of using our minds without excessive awe of authority, and shaping our lives without unquestioning obedience to custom, is now a finally accepted principle, in some sense or other, with every school of thought that has the smallest chance of commanding the future."

We have already touched upon the practical results of the Biblical religion in moulding the character of its followers. Miss Maude Royden, the well-known Christian preacher, while recognizing that courage, a high sense of honour, loyalty to one's friends, independence and wisdom are great virtues and while acknowledging that "without them there is no real virtue at all", proceeds to state in the *Literary Digest* :

Is not some of the disgust that our religious professions and even our religious life have awakened among non-Christian people due to the fact that we seek to practise these amazing virtues, these soaring Christian graces of holiness and sanctity, without having acquired the rudimentary virtues of honesty, courage, loyalty, self-respect ?

Christianity assigns a higher place to holiness and sanctity which arise from religious faith than to the intellectual virtues. Christians often say : "It is better to have a good heart than a good head". But the special function of the intellect

is the determination of truth. The intellect, as the Rev. J. Cranbrook has observed, is absolutely requisite to give right views of objects presented to us. Everything rests, so far as the truthfulness of the feeling is concerned, upon the process of the intellect in presenting the object in its true light and aspect. If that be accurate the feeling will be true ; if it be inaccurate, the feeling will be false. Dean Farrar has laid down the following dictum : "No religious system will be permanent which relies mainly on the emotional and the ceremonial, and is not based on the convictions of the intellect".

The charms of Christian ethics find illustration in the acts of missionaries. Mosheim has, in the fourth volume of his "Ecclesiastical History", mentioned some curious devices adopted by Catholic propagandists in Southern India in the seventeenth century. He has referred to F. Robert dei Nobili, a nephew of the celebrated Cardinal Bellarmine. It is stated in a book entitled "The Jesuits in India", written by a Jesuit Missionary and published in London in 1852, that F. dei Nobili started with the resolution : "I will become as a Hindoo to save these Hindoos." He assumed the disguise of a Brahman, even to the extent of wearing a "cord", the

distinctive mark of the Brahmans. * He adopted the name of Romaka Brahman and using a special edition of the Veda he propagated Christianity by that means. Mosheim states that he assumed "the appearance and title of a Brahman who had come from a far country and by besmearing his countenance and imitating the most austere and painful method of living that the Saneanes [Sannyásis] or penitents observe he at length persuaded the credulous people that he was in reality a member of that venerable order." By this means he succeeded in converting masses of the Hindus in Madura and the neighbourhood to Christianity. Mosheim states : "The Secretary of the congregation *de Propaganda Fide* wrote in 1676 to Pope Innocent that Robert Nobili, although he called himself a Brahman was was not guilty of falsehood." The Catholics, indeed, are proud of him !

A remarkable aspect of Christian ethics was thus dealt with by Swami Abhedánanda in a lecture delivered by him in New York in November, 1900 : "Krishna lived about 1400 years B.

* We have before us, at the present day, the spectacle of an English lady, who has for some years adopted popular Hinduism as her religion, playing the part of John the Baptist to proclaim the second advent of the Messiah (with a complete *entourage* of twelve Apostles) in fulfilment of a Biblical forecast.

C., and Buddha was born 547 B. C. Many eminent European scholars of the nineteenth century who have impartially studied Oriental religions have shown by their able articles and non-partisan criticism that the Synoptic Gospels, being the productions of a later date, might well have drawn many of their important truths from the accounts of the life and teachings of Krishna and Buddha. When the Christian missionaries first came to India, they were so astonished to find these singular coincidences in the lives of and teachings of Krishna, Buddha and Christ that they satisfied their questioning minds by assuming, as Sir William Jones said, 'that the devil, foreseeing the advent of Christ, originated a system of religion in advance of His, and just like it'".

Theologians and a multitude of their followers entrench themselves behind the theory of Biblical mystery. It is, they hold, beyond the capacity of mere man to plumb the depths of that mystery : it is impossible for him to comprehend the real meaning underlying the earlier chapters of Genesis. They condemn severely the cocksureness of men of science. A brave champion of Biblical cosmogony who, behind the initials "M. N. O." regularly enlightens the readers of a

Calcutta Anglo-Indian daily paper on Biblical lore, mercilessly hauls the *parvenus* of Science over the coals. It is only some thirty years (so he states) since civilization began to emerge from blank nescience. He makes it perfectly clear that man must wait till he "has got rid of the scientific method and all its progeny" to be able to "turn with advantage to a study of the scriptures." There is indeed no other way of saving the scriptures except by giving the go-by to the scientific method and all its progeny. But, happily, the world has not been given over to the power Darkness—to ignorance which begets blind faith. Some of the most acute minds in Europe and America, in spite of the benumbing influence of the prevailing religion, have manfully ranged themselves on the side of common sense. Thus, we find Bishop Gore saying: "We should regard Adam and Eve not as historical individuals, but as Man and Woman—as Everyman." The story of the Garden of Eden and its forbidden apple being thus reduced to a myth, the whole fabric of Christianity tumbles down. Such difficulties, ~~which are~~ ^{enable} only a few of the followers of ~~the~~ ^{divinely-revealed} religion. Of some of
 Rev. P. Wicksteed has observed:

"Religious doubts trouble them—they get over them instead of through them."

The terrible part that Christianity has played in actual history is explained away by saying that the maxims taught by that religion are too lofty to be lived up to by ordinary men. The utter hollowness of this plea is effectively exposed in the pages of the R. P. A. Annual for 1925 by Dr. Edward Greenly.

The instance of a modern State serves to completely refute the claim that is persistently made on behalf of the Christian Church as a civilizing agency. Of the Catholic Church in Mexico the *New Republic* wrote in August, 1926 :

Although it has resisted the development of secular education it has failed to educate the masses of the people who remain densely ignorant, disease-ridden, poverty-stricken and exploited. It has made no effort to relieve the peon from his condition of virtual slavery on the great haciendas.....It made the ceremony of marriage so expensive that it was an impossible luxury for the poor, many of whom were therefore forced to "live in sin".....The Church has been a vigorous opponent of woman's suffrage, of the extension of labour unions and, as in the United States, of prohibition.

The Church, in Mexico, has been a thorn in the side of the State. In the struggle the great

Church of Rome is throwing all the weight of its influence against the State; Catholics all over the world are supporting a propaganda to discredit the State and to induce the intercession of the United States on behalf of the Church.

Speaking in the House of Commons about the China War of 1840 Mr. Gladstone, then a young man of thirty-one, said: "Although the Chinese were undoubtedly guilty of much absurd phraseology, of no little ostentatious pride, and of some excess, justice, in my opinion, is with them, and whilst they the pagans and semi-civilised barbarians have it, we the enlightened and civilised Christians are pursuing objects at variance both with justice and with religion". Since this was said, about eighty-five years ago, China has grown weaker and the powerful Western Powers have been treating her with increasing malignity. Mr. J. A. Brailsford, writing in the *Modern Review* for September, 1926, on the "Kickable Chinese", states that "the bullying of China as a nation, like the individual bullying, has become a habit". On the subject of individual bullying he writes: "Few foreigners who have lived in China for years can claim innocence. I have even seen a missionary err to the point of using his boot". Mr. Brailsford has a good deal to

say about the bullying of China as a nation—a sufficiently notorious fact. The utter helplessness of China will appear from the fact that the nationals of the Great Powers (excluding Germany and Russia) are exempted, in China, from several taxes to which the Chinese themselves are liable. As Mr. Brailsford observes : “What should be emphasised is that when foreigners suffer, there is a great outcry and the Powers are able to exact indemnities and other retribution. When Chinese are the victims of foreigners’ violence, a wonderful facility is shown in finding excuses if the affair cannot be hushed up entirely”.

XI. RANDOM NOTES (*Continued*).

What are we to think of a religion which teaches its followers to decry knowledge and to discourage enlightenment? The moral value of Christianity may be assessed from the facts stated in the following extract from "Christianity and the Race Problem" by Mr. J. H. Oldham M. A., Secretary of the International Missionary Council :

The famous Dr. Parr more than a century ago recommended caution in the extension of popular education, since the "Deity Himself had fixed a great gulph between them and the poor"; and the devout Hannah More "wished the poor to be able to read their Bibles and to be qualified for domestic duties, but not to write or be enabled to read Tom Paine or be encouraged to rise above their position".

In the Bible knowledge is set against faith and is condemned. We have noted (see p. 74 *ante*) how Jesus designed to keep in ignorance and befog those who were "without", reserving the gospel of Salvation for his own people. It is not to be wondered at that his followers should regard ignorance as the best bulwark of faith. No Church adheres more faithfully to the plain teaching of the Bible than the Church of Rome. In this matter, as in others, that Church is more faithful than any other in her allegiance to the Word of God.

When we find people in the pinnacle of modern civilization failing in the exercise of ordinary self-restraint and when we see them do things which men in a lower scale of material progress would recoil from we are amazed to see them pose as adherents of a religion possessing the profoundest ethical ideal. We have in the foregoing pages mentioned facts to illustrate our difficulty. We may add a few more facts to further elucidate the point. We have seen (p. 46 *ante*) that in the opinion of competent observers British troops are less amenable to discipline than Indian troops. It would seem that in the battle-field Indian troops are incapable of committing such excesses as are attributed by British eye-witnesses to their own soldiers. Referring to the operations against native tribes in South Africa in 1906 it was stated that "No quarter" was the order of the day in Natal and that the ill-armed natives "were hunted down and shot or speared remorselessly". Major Nicolay, writing from Mapumulo, thus described the hunt and slaughter: "Work on the field resembles a hunt rather than a battle. The natives appealed for quarter, but this it was impossible to give. The work is just that of searching the country, shooting the natives, promiscuously burning

kraals, firing the grass, driving off cattle, and laying waste the country which is now black and desolate instead of fair and populous". A trooper thus described the slaughter of some unarmed natives who appeared before his company and offered to surrender themselves: "We seemed all to go mad; we rushed about in the bush, shooting and stabbing the natives for about two hours till we were tired.....After the 'fight' we were hunting the bush all day, killing the niggers wherever we found them in trees or bushes." This is matched by an account of a fight near La Basse in France in the Great War furnished by a corporal of the Black Watch as published in the *Indian Daily News* of July 20, 1915. "Briton and German swayed to and fro in stern struggle or lay in heaps on the blood-soaked parapet of the trench. Even the wounded felt some of the rancour of that awful fight. With hands that shook they clutched at any weapon that seemed to be handy and fought each other on the ground hurling taunts and gibes and curses at each other with their dying breath. It was indescribably terrible, and it was hard to believe that Christian men could show such hatred of each other."

In 1915 Mr. James Bissett Pratt dealt, in an

article in the *Forum*, with the Christian contention that war is a fount of virtue and the saving salt of the race, and he had no difficulty in demonstrating that war was Hell. He wrote: "It is absurd to say that manly virtues will perish without war and that we cannot be brave or loyal unless we give part of our time to killing each other. Until August last year, few members of any of the great nations of the earth had ever been in a battle. Most of the present generation were born and have grown up in times of peace. Are they therefore cowards and traitors? Every day's newspaper gives the lie to such a view. Nor did we have to wait for the war to test this fact. In all conscience there is test enough in times of peace."

The moral condition of England during the Great War was thus portrayed by the London correspondent of the *Times of India Illustrated Weekly* of November 3, 1915: "The War Office would rather like the theatres to be 'going strong' if only to keep the young officers away from the night clubs, where they gamble, and get more drink than is good for them, and are the prey of harpies of both sexes. These places have sprung up like mushrooms and some of the luxurious 'fashionable' ones are making money at

a great pace. The Bishop of London has had a private commission inquiring into them and has laid a large amount of damaging evidence before the authorities. But the law is weak and some of the proprietors openly defy the Provost Marshal."

On the subject of the morality of European troops in India, in the piping times of peace, the reader may be referred to what was stated by the *Statesman* of Calcutta in 1906 about the evils in the Army "of which the annual reports on the health of the army in India contain only too abundant evidence". It was stated in the Annual Report of the Sanitary Commissioner with the Government of India, 1905: "Venereal diseases were nearly eight times more prevalent among the European troops during 1905 than among Native troops, the admission rate being only 19.6 per mille of strength among the latter as compared with an admission of 153.7 per mille of strength among the former: or, otherwise expressed, among European troops an annual average strength of 71,343 gave 10,966 admissions for venereal diseases while among Native troops an annual average strength of 1,23,434 gave only 2,419 admissions". Take the matter of the treatment of animals and of blood sports. Few

persons in England appear to realize the brutalizing effects of fox-hunting. A writer in *The World and His Wife* rightly described it, in 1907, as a "relic of barbarism" and as an evil which "should be relegated to the same category as bull-baiting, cock-fighting, and occupations of a similar nature". In August, 1926, a meeting of some enlightened people was held at Lynton to protest against cruel sport generally and against the favourite British sport of stag-hunting in particular. A letter was read at this meeting from Mr. Eden Phillpotts, who is a Rationalist, and who wrote: "In many cases their fathers are past praying for, but let us try and tempt the children away from these coarse and cowardly pleasures". A letter was read from Mr. John Galsworthy, who wrote: "I have come to abominate the thought of stag-hunting". Mr. Isaac Foot, former M. P. for Bodmin, also wrote: "I cannot understand how anyone can read the newspaper report of the recent chase and destruction of stags on the North Devon cliffs without anger and indignation". Take the matter of alcoholism. According to official statistics the number of persons proceeded against for drunkenness and breach of the peace in Scotland rose from 91, 957 in 1904—the first year of the

early closing of public-houses—to 94, 768 in 1905. Bishop Hurst has quoted the Archbishop of Bombay as saying : “For every Christian we have made in India, we have made one hundred drunkards”. Take the question of crime generally. Mr. C. J. O'Donnell M. P., formerly a member of the Indian Civil Service, stated in the House of Commons in 1906 that it was more difficult to administer one million English people than seventy or eighty millions of Bengalis. Sir W. W. Hunter wrote : “While for each million persons in England and Wales there were 870 criminals always in jail, in Bengal (the area of which is about that of Great Britain and Ireland) there were not 300 convicts in jail for each million ; and while in England and Wales there were 340 women in jail for each million of the female population, in Bengal there were less than 20 women in jail for each million of the female population”. Speaking about Bengal in 1897, the year of the great famine, Sir Francis Maclean, the Chief Justice of Bengal, wrote : “As the head of that great and important body, so powerful for good, so powerless, I ever trust, for evil—I mean the judiciary of India—I cannot but express my admiration of the conduct of the peasantry in the trying days of 1897, conduct

which, amongst much privation and much temptation, proved that they were a patient, an orderly and a law-abiding people." The volume of evidence already placed before the reader is perhaps sufficient for the purpose of our *Q. E. D.* It may be easily multiplied ; but it would be useless doing so for those who are wedded to their opinions.

Dr. J. Du Plessis D. D., D. Litt., holds that the Natives within the Union of South Africa (i. e., the rightful original owners of the soil) "have no reasonable claim to equal rights and equal privileges." * One of the arguments used by him in fortifying his position is that "the demand for equal rights can claim no support from the New Testament". Here we have presented to us a sublime embodiment of the soul of Christianity.

Pious Christians tell us that racial inequalities exist in this unhappy world of ours of necessity, owing to the prevalence of the Power of Evil. And they point out that the Bible nowhere

* On the subject of certain racial legislation and the policy of "segregation" in South Africa the *Manchester Guardian Weekly* (October 29, 1926) has stated that the purpose aimed at by the white Colonists is to "restrict the native population to the limited choice between an uncertain existence in the congested native argas or serfdom on European lands.....What can become of him but to be a helot in the land of his fathers?"

promises the universal brotherhood of man in this dispensation. That happy consummation, they in their comfortable conviction urge, can only occur when the Lord Jesus Christ, at his Second Advent, establishes the Kingdom of Heaven on earth and when Satan is dethroned and banished. Theologians, nevertheless, make out and missionary propagandists assure the heathen in all seriousness that love and brotherhood are profoundly Christian virtues and that they are actually to be seen in this world as distinctive qualities of Christians. Is this true as a matter of fact? The foregoing pages will furnish an answer. The highest ethical conception which all men, whatever their religious persuasion, will cheerfully accept has been thus stated by Bishop Butler : THAT MANKIND IS A COMMUNITY—THAT WE ALL STAND IN A RELATION TO EACH OTHER—IS THE SUM OF MORALS.

Belief, begotten of religious zeal, is sometimes far removed from the truth. Many good Christians honestly believe that India is at the foot of Lord Jesus. It is no use arguing with such people. Mr. T. Troward I. C. S., formerly a Divisional Judge in the Punjab, is an ardent evangelist. Referring to the similarity noticed by him between Christianity and the higher

Hindu teaching, he has pronounced the following judgment: "Indeed the similarity is so great that I cannot help thinking that the Hindu teaching is derived from early Christian teaching, and of course you know the tradition that St. Thomas went to India and became the apostle of that country." False beliefs are founded on ignorance. Sir Edwin Arnold tells us in his "Indian Poetry and Idylls" that the Ramayana and the Mahabharata "were not known to Europe, even by name, till Sir William Jones announced their existence." European antiquarians have hitherto refused to assign to any old Indian monument an age exceeding 2,500 years. The discoveries recently made in the Montgomery district in the Punjab and at Mahenjo Daro in Sind have upset previous calculations; and it is now admitted by Sir John Marshall, the Director-General of Archæology in India, that five thousand years ago the peoples of Sind and the Punjab were living in well-built cities and were in possession of a relatively mature civilization with a high standard of art and craftsmanship and a developed system of writing. But nothing can prevent pious Christians from cherishing their old notions of superiority. This is one way in which ignorance panders to vanity. The high ethical ideal asso-

ciated with Christianity seems to be of no avail.

Students of comparative religion will find in the *Hibbert Journal* for April, 1926, an article of absorbing interest on the subject of Christianity as Supernaturalism and Hinduism as Pantheism. The writer is Mr. Edmond Holmes, the well-known English scholar and educationist, who presents a lucid analysis of the effect of the two doctrines on morality. We will place before our readers a few extracts so far as they concern Christianity :

There are two things that man needs if he is to do his duty faithfully and well—guidance and strength. According to Supernaturalism he receives these from the Church,—guidance in the form of defined doctrine and priestly supervision, strength in the form of supernatural grace, which is communicated to him through the sacramental system that Church controls..... Supernaturalism starts with the assumption that man is by nature the child of wrath and the enemy of God, and therefore, except for supernatural intervention, predestined to perdition.....For Supernaturalism obedience, exact and unquestioning, is the first and last of virtues. But obedience is not in itself a virtue ; the more exact and unquestioning it is, the less there is in it of moral worth ; and if the motives of it are greed or fear or spiritual indolence, it may easily become a vice.....Supernaturalism, with its fundamental distrust of human nature, has no choice but to appeal

to selfish motives, to the fear of everlasting torment, to the desire for everlasting enjoyment, and everlasting rest.....Supernaturalism works on principle against the grain of human nature. It follows that the motives to which it appeals, the fear of external punishment, the hope of external reward, are as ineffective as they are selfish. That this is so is fully recognised by Supernaturalism when it insists, as it always does, that without supernatural grace, doled out to him by the Church, man can do no good work.

A high degree of moral excellence may be expected to coexist with a religious system which not only claims to be superior to all other religions but demands recognition as a Divine revelation. How far is this idea substantiated by the touchstone of cold fact? How does Christianity compare with a despised heathen religion in the matter of slavery? The Hindu administrator of Nepal, a country entirely outside the influence of Christianity and Western civilization, has just "succeeded in less than two years in accomplishing a task which was only accomplished in the British Empire after generations of the most strenuous agitation, and in the United States after four years' civil war". • In emancipating 50,000 slaves the Hindu Prime Minister of Nepal, Chandra Sham Shere Jang, whose

• *The Englishman*, September 1, 1926.

name deserves to be remembered along with that of Abraham Lincoln, met with far less opposition from the benighted Hindu slave-owners than the abolitionists in Europe and America did from the enlightened Christian peoples of those places. Out of 16,000 Hindu slave-owners in Nepal all but a few hundreds gave their opinion in favour of the Prime Minister's proposal of a total and immediate emancipation. Although a large money grant was provided by the Government of Nepal for the purpose of compensating the slave-owners, over a thousand of the latter volunteered to release their slaves without compensation. * Christian morality does not appear to advantage in this matter, which may be regarded as a crucial test.

The majority of men find it easier, as the Roman philosopher Seneca has told us, to believe than to judge, and they content themselves with what is usual, never examining whether it is good or not. The exercise of judgment calls for the use of the intellectual faculty. The importance of reason cannot be disputed. But to pious Christians this view is anathema ; they ascribe to it all the prevailing materialism, all

* These facts are stated on the authority of the *Englishman*.

the falling away from spirituality. The Christian scheme, which is built up on the Bible, assigns the highest place to faith as against reason. Said Solomon the son of David (who was the ancestor of Joseph the father, real or putative, of Jesus) : "Trust in the Lord with all thine heart ; and lean not unto thine own understanding". ' Christians are taught to obey the authority of their Holy Scripture and to disparage their own understanding. A religious system of this kind may satisfy believers ; but it is rather grotesque for men of other persuasions to say that they find in this system an ethical ideal transcending anything ever known anywhere.

We often hear religious people of the West speak of the Kingdom of Heaven. Few can tell us where it is or what it is like. But F. Hovenden tells us that the kingdom of knowledge is the appreciation of truth. Truth can be ascertained only by experiment. Writes Hovenden : "The rich and those in power prefer to support rotten institutions rather than seek the truth, for the cares of the world and the deceitfulness of riches choke the truth." This goes to explain the hold that Supernaturalism has on the minds of men. Another reason is to be found in the fact that man's mind gets fixed in a groove.

The effect of the extreme specialisation of function on the mind is to cause abnormal development in one direction while in other directions, as Dr. R. Dorman has pointed out, the mental energies tend to atrophy from disuse. Thus the mind becomes dominated by a particular form of thought to the exclusion of all others. Thus also, if the mind is excessively developed in one direction only, there results a superabundance of such things as emotional force or spirituality, and man's entire judgment is warped and (to quote Dorman) "he sees the world through a film of prejudice, which distorts the appreciation of the true, just as tinted glass hides the real colour of objects. His whole mind has become fixed in a groove, nor has he any desire to extricate it ; for, indeed, in most instances he is blindly ignorant of his mental condition."

The more advanced Christian lays special stress on the view of Christ as the greatest ethical teacher of the world. How far do the Gospels support this view ? It could be deduced only from a few isolated texts in the Synoptics. The fourth Gospel contains more matter to the point, but hardly enough for the purpose. The moral teaching of St. Paul stands on a different footing. St. Paul never saw Jesus. Like a

devoted follower he has expanded the ideas of Jesus. The ethical teachings of Jesus himself are to be looked for in the Gospels only. What Jesus came to teach the world was, according to the Gospels, the coming of "the Kingdom". That is the outstanding idea. It is frequently repeated and many parables are provided to illustrate it. Dr. Edward Greenly has summed up very effectively the ethic of Jesus in the pages of the *Rationalist Annual* for 1927 :

Most of our ideas of the ethic of Jesus are derived really from the Sermon on the Mount (on a plain in Luke) and from the ethical parables which are found only in Luke. Now, the mere form of the "sermon" shows clearly enough that it was never delivered as a *viva voce* address, but as a compilation. A compilation, then, from what? Well, it has long been known to scholars that it is a series of maxims which were current among moralists of the Mediterranean world (some appearing in the *Didaché*), and is not an original composition at all.

That the third Gospel is late is avowed by its author in his prefatory note. The parables alluded to are confined to that Gospel. If they were really spoken by Jesus, they must have been known at the time when the first Gospel was being compiled. Then why did Matthew, who admitted the "sermon", reject these? What possible reason could he have had for setting aside the Prodigal Son and the Good Samaritan? No

explanation is forthcoming but that they are later than his time. Whence it follows that they were never spoken by Jesus at all.

The progressive Christian of today tends to reject theology and fall back on the view of Jesus as a great ethical teacher. Then, in view of the fact that the ethical discourses turn out to be unhistorical, does not the figure of that teacher, as conceived by him, tend to vanish into thin air?

It is an undoubted fact that the Second Advent of Christ with the millennium was confidently expected by primitive Christians to occur. John Wycliffe, the translator of the Bible, had prophesied in his great book, "The Last Age of the Church", that the end of the world would take place in 1400 at the very latest, and this weighty utterance was universally credited. Earnest Christians continue to cherish a lively expectation that Christ's own repeatedly expressed promise will come true at some time or other to the great joy of the believer and the utter discomfiture of the infidel. It is clear from the New Testament that the Founder of Christianity taught that man should take no thought for the morrow, that the necessities of life are to be procured by prayer and that the possession of wealth was in itself a crime. Industry and providence, so far as the affairs of this world

are concerned, were discouraged by him. But the Christian peoples of the West have built up a moral system of their own. They laugh to scorn the Buddhist doctrine of Nirvana, calling it annihilation or inaction. Recognizing that ultimate truths are unattainable by ordinary men, that while the laws of nature are immutable human reason stops on reaching the limits of positive knowledge and leaves faith or fancy to overstep the boundary and wander into an endless morass of speculation, Buddha taught men to follow a practical code of morals. He taught the supreme importance of right conduct and affirmed that our life was meant for work on right lines. He taught men to carry out the severest injunctions of duty. He set before men the hope of gradual self-improvement by active good work in a series of lives until a state of Nirvana or perfection was reached through annihilation or destruction of desire, hatred and delusion. The hollowness of the Christian claim has been thus set forth by the *New Statesman* (November 13, 1926) :

It is odd that activity should be so well spoken of by the moralists, since, according to the best authority we have, it was through the activity of the Devil that sin first came into the world. Adam was then an idler.

Eve was an idler. The Serpent alone was restless, active, eager to be up and doing. Even in Heaven he had been of the same temper. Weary of the indolent life of an angel, he sought an outlet for his active temperament in a rebellion of which we are still paying the price. And he has remained unrepentantly active ever since his defeat.

Modern civilized man regards labour as the salt of health, as the main-spring of character. When man began to toil, not his fall, but his salvation was begun, as Mr. H. W. Smith tells us. When man cleared his first field of thistles and in his work his sweat fell heavy on the rescued soil, his joy and not his sorrow began. But the Holy Scripture of the Christian tells another story. Man, it says, was created perfect ; and, while in that state, all that he had to do under his Creator's decree was to roam at large in the garden of Eden, eating of every tree in the garden (excepting one), and dressing and keeping the garden. He was nothing but a lotus-eater. It was only when he came to be cursed for his shameful fall that he was condemned to earn his bread by the sweat of his brow. Such is the view of work inculcated by Christianity which is supposed to be the proud possessor of the noblest ethical ideals.

Educated Hindus generally and more parti-

cularly those who are interested in theism are familiar with the name of Theodore Parker, the eminent American theologian and scholar of the last century. Although Parker chose the profession of a religious minister, he preferred to think for himself ; and, as a result, he left the old theological position far behind and built up a higher system of his own under the style of "Spiritual Theism". He was a great exponent of Unitarian Christianity. He was a valuable contributor to Emerson's *Dial* and he preached resolutely against war, slavery and false religion. He rendered great service to the negro slaves in whose cause he even risked his life. Such is the man who has expressed his religious views in the following terms :

"I do not believe in the miraculous origin of the Hebrew Church or the Buddhist Church, or the Christian Church, nor even Jesus of Nazareth for my master. I feel not at all bound to believe what the Church says is true nor what any writer in the Old or New Testament declares true : and I am ready to believe that Jesus taught, as I think, eternal torment, the existence of a devil, and that he himself should ere long come back in the clouds of heaven. I do not accept these things on his authority. I try all things by the

human faculties ; intellectual things by the intellect, moral things by the affections and religious things by the soul. Has God given us anything better than our nature ? How can we serve Him and his purposes but by its normal use ?"

The following passage from John Hill Burton, the well-known Scotch historian and book-lover, has an important bearing on Christian morality :

Books are not good fuel.....In the days when heretical books were burned, it was necessary to place them on large wooden stages, and after all the pains taken to demolish them considerable readable masses were sometimes found in the embers ; whence it was supposed that the devil, conversant in fire and its effects, gave them his special protection. In the end it was found easier and cheaper to burn the heretics themselves than their books,

Why is it that Church-pews are more largely filled by women than by men ? How is it that religion has a stronger hold on women than on men ? An English writer has suggested some very good reasons. In the first place women possess emotionalism in a greater measure than men. Religion being a matter more of emotion than reason, it naturally makes a greater appeal to women than to men. This is shown in the case of all religions. Secondly, women in Christendom, as elsewhere, have been accustomed to

render willing obedience to authority. This obedience is readily transferred from domestic life to the sphere of religion. We find this illustrated in India amongst Hindus. Thirdly, in Christendom women have been brought up on the belief (which is carefully fostered by priests and by apologists) that Christianity is the fount of spiritual life and moral purity which has elevated their sex. Women have come less under the corrective influence of higher education than men. As a matter of fact, the Old Testament does not present a high ideal of womanhood. None of the Jewish heroines (as Mr. C. T. Gorham has observed) can be regarded as a worthy model for present-day imitation. Jael the wife of Heber the Kenite is stated by the inspired writer to have been "blessed above women"; but under modern civilized conditions there can be no doubt that she would have merited capital punishment for the foul and atrocious deed ascribed to her in the fifth chapter of the book of Judges. The New Testament too does not assign a very high place to woman. The mother of Jesus undoubtedly received an extraordinary mark of Divine favour, but apart from that fact she dwindles into insignificance in the New Testament—an insignificance from which she has been only rescued by the

Fathers of the Early Church, by theologians and most of all by the Quarternitarians of Rome who have raised her to Divine rank.

The observations of Mr. Gorham in the *Rationalist Annual*, 1927, are worth reproducing :

From beginning to end the Bible fails to give any clear or reasonable recognition of womanly deserts, or of the value of womanly influence as such in the progress of civilization. In fact it contains no coherent idea of the progress of civilization, no appreciation of learning, of scientific knowledge, of civic duty, and, beyond some excellent moral precepts, no far-seeing suggestions for human improvement.....The teachings of Jesus as recorded in the New Testament are commonly assumed to be original, inimitable, perfect. Yet they lay no adequate stress on the necessity of education, they fail to appreciate the importance of reason, the sense of secular citizenship is almost absent, they afford no scope for the special qualities of womanhood.

Those who pin their faith to the New Testament take up a position which is as weak as that of the Old Testament which they have abandoned. Could much credit be given to a record which imputes disingenuous, unvaracious and mendacious utterances to Jesus? According to the New Testament Jesus twice made sure that his vision of the Kingdom of God was about to be made a reality : once, when sending forth

his disciples, in Matt. x. 23, he coupled their mission with the assurance that they would not have time to visit all the cities of Israel before the Son of Man came ; and a second time when, in the style of Messiah, he entered Jerusalem riding on an ass amid the acclamations of the multitude. The solemn prognostication went awry. Again, look at the extraordinary things promised by Jesus to converts and to the missionaries of his gospel in Mark xvi, 17, 18 and in Luke x, 17 and 19. Either the records are untrustworthy or Jesus had little regard for truth. It is seriously claimed that Christians are in the world to transform it in accordance with the purpose of God. And this is the way they are going about the business.



XII RANDOM NOTES (*Concluded*).

The most glaring aspect of Christian ethics is the spirit of vengeance. This is derived primarily from the teaching of the Old Testament—a teaching which is confirmed by the New Testament. We have noticed various aspects of the result of this pernicious teaching. (See pp. 21, 43, 52, 76, and 98 *ante*). Nowhere is this spirit of vengeance more flagrant than in the treatment of women. Yahveh avenged himself on the first woman for her disobedience * and pronounced his envenomed curse on woman-kind. The Biblical idea is that woman “was first in the transgression, therefore keep her in subjection”. St. Paul in his first Epistle to Timothy enjoins faithfulness and obedience on women. Women must be “commanded to be under obedience”. That is the trend of Christian teaching. The modern woman is kicking against the pricks. She is demanding the abrogation of

* M. Camille Flammarion has, in one of his books, discussed the question—Is curiosity a fault? He thinks not, although it was accounted a crime in Mother Eve that she determined to taste of the forbidden fruit in spite of Jehovah's prohibition, or rather, on account of that prohibition. Curiosity, says the great astronomer, is the source of all discovery, and men could only praise it,

the terms of the marriage service which require a declaration of obedience to her lord and master.

Sir James Donaldson states in "Woman : Her Position and Influence in Ancient Greece and Rome and among the Early Christians" : "The prevailing attitude with regard to woman (under the early Christians) was that while man was a human being made for the highest and noblest purposes, woman was a female made to serve only ~~one~~". Mr. Charles Gorham tells us in "Christianity and Civilization" :

When Christian women desired to teach they were forbidden by St. Cyprian to do so. Augustine emphatically taught woman's inferiority, and in recommending a life of asceticism urged a young man to thrust his mother aside and embrace the Cross. Chrysostom looked upon woman as a "necessary evil", a "deadly fascination and calamity."

The presiding Magistrate at Clerkenwell is reported to have said from the bench : "Under the good old law a man could thrash his wife so long as the stick was no thicker than his thumb". To this the good old English doggerel bears testimony :

A woman, a dog and a walnut tree,

The more you beat'em the better they be.

In the important matter of education Christian supernaturalism starts with distrust of human

nature. As a result of Adam's fall all men are born with the taint of sin. Human nature is essentially sinful. This unhappy state of things has not been cured by the great sacrifice on Calvary. Man is now, as before the Crucifixion, a "child of wrath" and an "enemy of God". The Christian idea, therefore, is that the function of education is not to guide the child in the path of self-development but to train him to follow the path of complete obedience to spiritual direction. Those who entertain lofty notions of the Christian ethical system would do well to note, as a corrective, what Mr. Edmond Holmes has stated in the *Hibbert Journal* for April, 1926 :

The education which the Church has practised for more than a thousand years, and which Christendom, following the lead of the Church, has accepted as orthodox, is on principle dogmatic, dictatorial and severely disciplinary, the discipline which it enforces being that of quasi-military drill. In such a system of education, obedience—passive, unquestioning, exact, unintelligent—is the one thing needful. If obedience is the first and last of virtues for the adult, it follows *a fortiori* that to secure it is the beginning and end of education for the young, the beginning which is itself both the way and the end. In order to secure obedience, *against the grain of human nature*, bribery must alternate with severity on the part of the teacher, the latter predominating, for

the obvious reason that it is readier to his hand. "He that spareth his rod hateth his son," says the author of *Proverbs*. "He that loveth his son causeth him oft to feel the rod," says the author of *Ecclesiasticus*. With the Jewish Scriptures the Church of Christ took over such precepts as these and invested them with divine authority. And so the rod became the symbol of an education which is, on principle, severely and even savagely repressive : "Coddle thy child and he shall make thee afraid ; play with him and he will bring thee to heaviness. Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end. Give him no liberty in his youth, and wink not at his follies. Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee and so bring sorrow to thine heart. Chastise thy son and hold him to labour, lest his lewd behaviour be an offence unto thee. "(*Ecclesiasticus*, xxx, 9-13). The quintessence of the legalistic education which has long passed as "orthodox" is in this memorable passage.

To this system of education is due the strange spectacle of people highly advanced in civilization clinging tenaciously to a primitive religious system unworthy of themselves. The lesson of obedience which the Churches teach little boys and girls curbs the spontaneous development of the little ones. This largely accounts for the slow progress of enlightened ideas in religion in

the West. But there can be no doubt as to the final result. In spite of the most elaborate organization of the Churches—an organization which in thoroughness surpasses anything achieved or conceived in the past—the Biblical religion is on the decline. The *Methodist Recorder* (November 18, 1926) of London quoted the following from the official report of a Committee of the Board of Education on the Teaching of English: "At the present time the Bible is probably less widely read and less directly influential in our life and literature than it has been at any time since the Reformation". The *Recorder* added the following comment: "It is five years since that report was published, and we may well doubt whether there has been any marked increase in Bible-reading in the interval".

Not only was the introduction of English education by our Christian rulers a belated measure, grudgingly granted, but it must be noted that even those who recommended its introduction were not actuated by purely generous motives. As Sir Valentine Chirol has stated in the *Hindu Annual* for 1926, Lord Macaulay, in advocating the measure, relied confidently on the intellectual superiority of Western civilization and Western knowledge,

and he predicted that in a few generations the educated Indians would be completely Anglicised and would lose all trace of their own nationality. But it has turned out that the leaven of Western lore has served to widen the Indian's outlook and to direct his attention to the hidden pages of his own ancient books, with the result that he is permeated with a spirit of revolt against the Western presumption of superiority. Alexander Duff, who is described by Sir Valentine as the dour Scotch missionary, "approached the educational problem much less from the intellectual than from the religious point of view, and saw in the diffusion of Western knowledge the surest means of extending the Kingdom of Christ". This great messenger of Christ might, to quote Sir Valentine Chirol, "indeed be woefully disappointed to find how the movement towards the acceptance of Christian beliefs, which for a time seemed to be spreading rapidly in his own day, has ebbed and receded amongst the very classes that had been chiefly drawn within the orbit of Western education." The Christian system of ethics cannot be expected to yield satisfactory moral results. The Biblical idea of vengeance finds scope even in the treatment of criminals in Christendom. For long it

was seriously argued that punishment of crime should be such as would satisfy "the natural vindictiveness of mankind". It was not till the eighteenth century that Beccaria on the continent of Europe (followed by Bentham in England) pointed the way to humaner methods in the treatment of criminals. It was only during the last century that it began to be realized that punishment should be reformative and not vindictive. The *Statesman* (July 11, 1925) wrote : "Only a hundred years ago a very large variety of offences were punished capitally, and the criminal code of that time looks positively barbarous and revolting to us now.....We are milder now and regard the desire of vengeance as an unholy thing". The Bishops sturdily and consistently declined to abolish a barbarously varied system of capital punishment for small thefts. Light is thrown on the connection of Christianity with moral progress by Mr. Joseph Clayton in "Bishops as Legislators". Sir Ernest Wild, the Recorder of London, said in May, 1924, that "punishment should be given not in the spirit of the bad old days, the vindictive old days, but in the spirit of mercy, the spirit that desires to reform people, even if they have offended against society, to give them another chance, if possible".

Lt.-Colonel H. H. G. Knapp, I. M. S., Inspector-General of Prisons in Burma has stated: "Retribution still, in my opinion, underlies our whole system of punishment. It is generally considered hardly decent to admit the existence of the primary instinct of revenge, but surely it is always there". (See "The Lure of the Cross", p. 223).

To the Church of Rome belongs the credit of consistent adherence to the Biblical system of religion and to the interpretation of that system by the early Church. It has through all the ages stuck to its old moorings. The various sections of the Reformed Church have, on the other hand, constantly shifted their ground and have made strenuous efforts to reconcile Biblical mythology with scientific truth by reinterpreting the former. Some of them appear to have given up the belief in a Divine Revelation, substituting for it their own ideas of a progressive realization of Divine Truth culminating in the teachings of Christ. The Old Testament has gone by the board. The New Testament is reshuffled in a way which completely disguises its plain meaning and conceals its seamy side. But the Church of Rome, which still claims the allegiance of a much greater number of followers than any of the Reformed

Churches, has been well described as the only thorough-going, whole-hearted and consistent champion of the supernatural religion as embodied in the Bible. There is no shilly-shallying or dilly-dallying about her attitude. To her the Noachian deluge is a historical fact, and the whole world (including the New World, although the inspired scribes of the Old Testament had not the slightest glimpse of the antipodes) was actually overwhelmed when the flood over-topped Mount Ararat ; it is a fact that the sun (which was created by God to afford light to the earth by day) had to stand still in the sky beyond its usual hours of duty at the special request of Joshua who wanted more time to complete the slaughter of his enemies. The New Testament miracles, likewise, are facts ; and by the grace of God, of the Holy Ghost, of the Divine Son and of Virgin Mary miracles are not only possible but are still taking place. Fr. Rickaby, S. J., tells us, on the authority of the Bible and of his infallible Church : "We have..... no duties of charity, no duties of any kind, to the lower animals, as neither to stocks and stones". It is of no consequence to men of "the only true Faith" that advancing science is proving the unity of all life, and that, not to

speak of animals, even plants seem to possess "souls". •

British Parliamentary records throw light on the Christian attitude towards animals. In 1802 Sir W. Pulteney introduced in Parliament a Bill to stop bull-baiting. The Bill was lost. Lord Erskine, Lord High Chancellor of England, introduced in 1809 into the House of Lords a Bill "for preventing the wanton and malicious cruelty to animals". Captain Fairholme has stated in the *Nineteenth Century* (July, 1924) that on this and on other occasions when Lord Erskine pleaded for the animals the noble members of the Upper house greeted his efforts with cat-calls and derision.

We have referred in the foregoing pages to the odious treatment of China by the modern "Christian Powers of the West. Speaking at Bradford in December, 1926, Mr. Lloyd George declared that "the Chinese are simply struggling for the elementary and fundamental rights of every free and self-respecting nation". He stated that the record of Western civilization in China

• M. Romain Rolland has stated in a letter to Sir Jagadis Bose : "It was for a great spirit of India to prove by methods of exact science the great unity of life." (*The Modern Review*, June, 1924).

was indeed black and that foreigners there were suffering from their own greed. For thus giving expression to the barest truth Mr. Lloyd George has been chastised with scorpions by many eminent Britishers.

Punch (September 4, 1897) addressed these pregnant lines to Bombastes :

"Maxims of civilization ?" That's your fun.

Your only maxim is—a Maxim gun.

And "civilizing", in your cynic mirth,

Means—sweeping "niggers" off the face of the earth.

What is the character ascribed to the Deity in the New Testament ? The question is thus answered by a writer in the *Rationalist Annual* :

God, in short, is depicted in the New Testament as an arbitrary despot, who foredooms human beings from all eternity to everlasting torment for deeds which they are predestined to commit, and whom nevertheless we are commanded to love for his "mercy" in arranging, as part of the plan, to save *some* by means of the vicarious sacrifice of his Son (Romans. iii, 21-26 ; v, 6-11 ; etc.).

As to the standard of human conduct laid down in the New Testament we find it vitiated by the setting up, as ruling motives, of the hope of reward and fear of punishment at the hands of the Deity described above. Of the great Sermon on the Mount it has been said :

The Sermon on the Mount (which those who do not read it attentively assume to contain an ethic of unique loftiness) consists either of impossible proscriptions of mere feelings which are, in the nature of the case, uncontrollable by the will, as in the prohibitions of anger (Matt. v, 22) and sexual desire (Matt. v, 28) ; or of precepts such as "Be not anxious for the morrow", "Judge not that ye be not judged", and so forth, the literal execution of which is impracticable in society as it now is or then was, and whose main effect is to keep Christians busy explaining that their Master did not mean what he said. (*The Rationalist Annual* 1927 p. 43).

The most striking feature of Christianity is its erection of belief into a merit and unbelief into a sin. The principal criterion of merit is *faith*. "He that believeth and is baptized shall be saved ; but he that disbelieveth shall be condemned", says Jesus in Mark xvi, 16. Again ; "He that believeth on him [the Son] is not judged : he that believeth not hath been judged already, because he hath not believed on the name of the only begotten son of God" (John iii, 18). Another feature of New Testament morality is its insistence on asceticism, particularly in the matter of sex. Paul in I Corinthians vii, definitely lays it down that celibacy is preferable to marriage. Virginity

is also exalted in the Apocalypse (xiv, 4). The views of the New Testament writers as to the status of women are plainly set forth in 1 Corinthians xiv, 34, 35; Ephesians v, 22-23; and in 1 Timothy ii, 9-15.

The New Testament teaches the doctrine of predestination. God is said to have the right of a potter over his clay, to make from the same lump "a vessel unto honour and another unto dishonour". (Romans viii, 29, 30; ix, 18-21). It is stated that God will cause the reprobate section of mankind (so far the larger section by far) to believe lies in order to ensure their damnation (2 Thess. ii, 11, 12). In the Fourth Gospel Jesus is represented as knowing "from the beginning" who will believe in him and who will not; and his betrayal by Judas is an event predetermined "that the Scripture might be fulfilled". (John vi, 64; xvii, 12). This is also asserted in Acts i, 16. "Vessels" made to dishonour are thus in a very unhappy position. Repentance is not always open to the sinner. It is stated in Matt. xii, 31, 32 that "blasphemy against the Holy Spirit" is unpardonable. Any wilful sin after conversion to Christianity is unpardonable. (Heb. x, 26-31). The result is that the design of Salvation by washing away the

sin of Adam with the blood of God's only begotten Son has miscarried. In any case, "many are called, but few are chosen" (Matt. xxii, 14).

Christianity, as a Divine religion, was received perfect at the moment it was revealed to man. But a pious writer, Mr. Kenneth E. Kirk, has shown in his book on "Ignorance, Faith and Conformity" that there was a progressive advance in the Church (since Mediaeval times) towards more charitable beliefs, *e. g.*, the belief was at last arrived at, chiefly after the discovery of America, that the heathen who had never heard the Gospel would not, as was hitherto believed according to Biblical exegesis, go to hell. But, as a reviewer of Mr. Kirk's book in a Missionary periodical has pointed out, "this was far from implying that there was any hope of heaven for them". This gradual advance, however inadequate, towards wider knowledge proves the futility of the perfection theory. The incident proves also the puerile character of the Original Sin dogma which constitutes the basis of Christianity.

We have alluded (see p. 139 *ante*) to the effect of Christian influence on the morals of new peoples brought into contact with it. We may add a few more specific instances to prove the

hollowness of the claim that is made on behalf of Christianity. In 1906 Mrs. Helen M. Gougar described her impressions of the American occupation of the Phillipines to a representative of the *Arena*. In doing so she stated that the Americans had lowered the moral status of the natives and made them drunken with intoxicating liquor. She stated that the natives were rapidly acquiring the drink habit, and that two-thirds of the small children, seen in the streets of Manila and Cavite, were half-breed Americans. In the same year Sir Alfred E. Pease, formerly Administrator of Native Affairs in the Transvaal, contributed an article to the *Contemporary Review* on the native question. He stated that in the Transvaal "Christian Kaffir" was synonymous with "impudent rogue". Mission Kaffir women, he further stated, were less virtuous than the Kraal girls. The religion which is asserted to be of Divine origin and which is believed by many to reflect the highest ethical ideal is found to be sadly wanting when put to the test of actual experience.

We have seen (p. 82 *ante*) how alcoholism has the support of the Bible. The *Statesman* recently (December 3, 1926) referred to the fact that the Corporation of Calcutta—an

Indianized institution—had passed a resolution recommending to the Government of Bengal the removal of all liquor shops and shops for the sale of all kinds of intoxicating drugs from within municipal limits and the restriction of the sale of spirituous liquors and intoxicants to strictly medical purposes through recognized chemists and druggists under licences. In doing so this paper, which represents European and Christian interests, not only called in question the motives of the Corporation but went so far as to assert that if the Government had given effect to the resolution “there would have been a revolt on the part of the not uninfluential body of European residents”. This is a matter which should not be overlooked by those who are satisfied that the morality founded on the Bible is unmatched for its excellence.

By morality Christians understand the rules of conduct as laid down in the Bible. Plenary inspiration of the Old Testament is still believed in by a large section of Protestant theologians and by Christians generally ; while all Christians are agreed as to the sacred character of the New Testament. Many eminent men of the West, like Bentham, Paley, and John Stuart Mill, have, however, defined morality as conduct that is in

harmony with or conduces to the welfare and happiness of one's neighbours and oneself. The inadequacy of Christian ethics is shown in various ways. The Gospels do not deal specifically with those duties which are due from the individual to his fellow citizens outside his own circle. As a writer has observed : "Lessons of a sort of benevolence can be extracted from the Gospels ; but none of loyalty, nor any of the manly and chivalric virtues which are needed for the character of the loyal citizen under conditions of difficulty and danger". (*The Rationalist Annual* : 1927, p 35). Jesus relied on heavenly aid and led the life of a religious mendicant. He did not move his people to resist Roman oppression and "had nothing to say about any of the virtues which enable men to associate themselves in civic institutions". Then, it is to be observed that the spirit of early Christianity was opposed to normal family life. Jesus took no active part in family affairs. There is nothing in the Gospels about gentlemanly dignity, deferential treatment towards women or refinement in habits and tastes. If we read the Gospel story with a historian's eyes and take the Gospel doctrine as a whole, we shall see that what was in the mind of Jesus had no relation to anything like the state of society

which exists now in Western Europe, and that it is futile to look in the Gospels for a body of doctrine to guide our practical life. The chief virtues of the Christian moral system are charity, faith, mercy, sexual purity and humility. But it has been observed regarding Christian ethics that while they have had a certain amount of good influence in the past and have some applicability at the present time, that influence is growing less and less as the world improves and as it acquires the softer and kindlier virtues along with a spirit of manly independence and of public devotion.

As a Divinely-revealed religion Christianity may be reasonably expected to exercise an elevating influence on the educated section of its converts. Do the educated Indian Christians, for instance, show any decided moral superiority over their heathen congeners? We do not wish to express our own opinion. An Indian Christian gentleman, Mr. S. P. A. Dube, has considered this question in the *National Christian Council Review* for September, 1925, with special reference to the important matter of social service: "The question I wish to raise here is, what has been the contribution in initiation, organization and accomplishment in the field of social service

of the Indian members of the church? If a census is taken of the achievements of Indian Christians in the field, I am afraid we shall not be able to show a very creditable record."

We are told by Mr. J. H. Oldham, the Secretary of the International Missionary Council, in his book on "Christianity and the Race Problem", that the European * "policy of exploitation received a powerful reinforcement" in the nineteenth century from the Darwinian conception of the survival of the fittest. The Europeans, who derive their first ideas from their Scriptures hold (to quote Mr. Oldham): "To yield to feelings of humanity and pity was to attempt to reverse nature's inexorable law that the weak should give place to the strong. The process by which weaker peoples are dispossessed by the stronger or made to subserve their purposes was regarded as inevitable." Thus was the old Biblical cult of force taken to be confirmed by European Science

* Missionaries are apt to tell us in certain situations: "You should not regard all Europeans as real Christians. There are black sheep in the fold". But when occasion arises for praising Europeans for their high achievements in science and in the arts and for their good and noble acts, we are required not only to take them as Christians but to suppose that their achievements and acts spring from the spirit of Christianity which permeates their whole being.

of the nineteenth century and thus was an impulse given to the game of invading, without provocation, the territories of weaker peoples, exterminating those miserable human beings or reducing them to the condition of vassals. Modern white Christians regard all this as inevitable. Fuller knowledge and clearer thinking have, however, placed it beyond doubt that the species which thrive best and survive are those which assist other species and not those which are destructive. This point is referred to in "The Lure of the Cross", chapter viii, p. 80. Mr. Wilfrid Scawen Blunt, a man possessed of genuinely humane instincts, has stated in his "Diaries" how profoundly the cult of Force had permeated influential circles in England in the latter part of last century. A friend of his in public life had, in conversation, denied the right of the savage peoples to exist at all. About this Mr. Blunt has observed: "I am sick of the arguments from Darwin and the survival of the fittest." ("My Diaries", Part I., p. 283) Mr. G. M. Trevelyan wrote in the *Nineteenth Century and After* for December, 1901: "The greatest writer of our age is Mr. Rudyard Kipling, whose works spread the doctrine that force is the only means, national wealth the only end".

The Secretary of the International Missionary Council, to whose writings we have referred, stoutly denies that all the blame is on the side of the white interloper. He indeed finds justification for his own people in the fact that the coloured folk are unable to develop the resources of their own country. The whiteman is in need of those resources and, for that reason, the coloured fellows must make way for him and give him a free hand to deal with their country. It is inevitable, in these circumstances, that coloured people should go to the wall. Another argument employed by the same Christian writer in defence of the conduct of his co-religionists is that "in the present state of the world it is impossible for a weak people to stand on its own feet". This is only begging the question; but that is the only sort of argument that one should expect from men whose first God is the Lord God of Israel (God the Father) and whose second God is Jesus of Nazareth (God the Son) who discriminates unblushingly between Jews (who proved so unworthy of the specially-favoured treatment) and Gentiles. Thus do Christians justify the Satanic doctrine (which they practise without preaching) that Might is Right. That prince of diplomats Bismarck, has observed: "The most malicious

democrat can have no idea of what nullity and charlatanry are concealed in diplomacy". Lord Olivier quoted in the *New Statesman* (November 27, 1926) two contradictory pronouncements concerning British policy in Kenya which go a long way to show the nullity of Western diplomatic utterances. Whereas the Duke of Devonshire said in 1923 : "His Majesty's Government record their considered opinion that the interests of the African natives must be paramount, and that if, and when, those interests and those of the immigrant races should conflict, the former should prevail," Lord Cranworth, speaking at the Royal Colonial Institute in April, 1926, pronounced that "Never must the interests of the white population be allowed to be swamped by the interests of the natives". Lord Cranworth must be given credit for honesty. After all, it must be conceded that Christianity has so far failed to establish peace on earth and goodwill among men, although God and man were supposed to have been reconciled more than nineteen hundred years ago when the herald angels announced the advent of the Redeemer at Bethlehem.

Kenya presents a concrete instance of the true character of Christian morality. Although

Indian emigrants took a prominent part in the development of Kenya Colony, and although full citizenship in terms of equality had been promised to Indian British subjects as a reward for their services in the Great War, determined efforts are being made to squeeze out the Indian settlers from the Colony which is intended to be kept as a close preserve for white men. Mr. C. F. Andrews wrote in *Welfare* (August, 1923): "The tragedy of Kenya appears to me to lie in the fact that, with one or two notable exceptions, the missionaries and chaplains appear to have sided with the Europeans in an anti-Indian campaign." The Bishop of Uganda solemnly warned the Imperial Government against any attempt to subject the Colony to a *condominium* of the Christian British and the heathen Indian settlers. What concord hath Christ with Belial? Mr. Andrews told a representative of the *Times of India* that "the Bishop of Uganda had probably done most of all to set the [British] public against the Indians by his presentation of the case." Archdeacon Law of Nairobi wrote in April 1923, in a letter to the *Times*: "The granting of the Indian claims in Kenya will mean the spread of Indian civilization, methods of Government, religions and all they stand for."

He also wrote: "I doubt if there is a single missionary today in Kenya who does not contemplate with dismay the granting of the Indian claims. For, pressed to its logical conclusion, it will mean that the Government will pass into the hands of a non-Christian people." Here we have the Christian spirit of injustice and racial intolerance displayed in its true colours. The white settlers professed to act against the Indians through solicitude for the native Africans. But the truth in this respect is thus told by the *Manchester Guardian Weekly* (December 3, 1926):

The real conflict in Kenya is between the desire of the (white) settlers, or some of them, for cheap labour and the desire, represented sometimes very feebly and sometimes frankly abandoned, in the decisions of the Government, to save the natives from exploitation..... The fatal measures taken in the past have made it terribly difficult to secure anything like justice for native interests in Kenya.

The administration of Kenya affords a very clear illustration of the effects on a great nation of the notion of superiority inspired by Christianity. The rights of the aboriginal heathen Africans had no consideration when the white man coveted their land. The Africans had, of course, to make room for him. The heathen Indian was useful to him in acquiring the country and in making it

fit for his occupation. The African and the Indian both honoured themselves by serving a great Christian nation. They should now rest content. But there are some Britishers whose sense of justice rises higher than their religious inspiration. In the *Modern Review* for February, 1927 Mr. R. Dayal I. C. S. has quoted the following extract from Mr. Winston Churchill's "My African Journey":

It was the Sikh soldier who bore an honourable part in the conquest and pacification of these East African countries. It is the Indian trader who, penetrating and maintaining himself in all sorts of places to which no white man could go or in which no white man could earn a living, has more than any one else developed the early beginnings of trade and opened up the first slender means of communication.

Is it possible for any Government with a scrap of respect for honest dealing between man and man to embark upon a policy of deliberately squeezing out the natives of India from regions he has established himself in under every security of good faith? Most of all, we ask, is such a policy possible to the Government which bears away over 300 millions of our Indian Empire?

To this Mr. Dayal adds the following significant comments:

Yes, it is possible. The immigration policy declared in the white paper on Kenya is an effective step for

keeping out the Indian from East Africa. It is of interest to note that the Charter, granted by the Sultan of Zanzibar, says, "There shall be no differential treatment of the subject of any power as to trade or settlement or as to access to markets." It is now tried to take away or at any rate to restrict this ancient right. Again, of historical interest is the fact that one claim of Great Britain to the protectorate of East Africa was the presence of His Majesty's Indian subjects there before the annexation. It was to protect them that the country was placed under British rule. Similarly was this the one cause of the Boer War. It is remarkable how circumstances change the views of the Governments once the objects are achieved.

To what is this moral lapse, this sclerocardia on the part of the great Anglo-Saxon race due? How does it happen that in South Africa, for instance, a system of topsy-turvy justice is followed by the Government which acts as if it owed all responsibility to the white minority and none to the large native majority? Why does the Government regard the natives of the soil as an alien element to be kept permanently in a state of political and economic subjection? Is it a sufficient explanation that the early ancestors of the present European races who first embraced Christianity were a vicious lot? It requires no long exposition to prove that more potent causes,

are accountable for this result. Of all the various ways in which imagination has distorted truth (to adopt the words of the Rev. Dr. Momerie) none has worked so much harm as man's reverence for the past. This applies to all men and to all countries. Let us take the Europeans. Has it not been written in their oldest book, the book which embodies the Word of God, that the black man shall be a seryant of servants to the elect? Did not the Divine Founder of Christianity himself sharply discriminate between the sheep of his own fold and those which were not of that fold? Those who have buckled on the shield of faith cannot but follow the dictates of their religion. Racial discrimination is taught by both the Testaments, which in the clearest of terms proclaim the superiority of the elect. The Europeans are not constitutionally vicious, any more than mankind as a whole is vicious, for God is not a jealous God but a just God. It is their religion that has made the Europeans what they are.

The attitude of the British people generally towards the Indianisation of the Indian public services affords a clear test of the depth of racial feeling and the loftiness of the sense of superiority which characterise one of the most prominent

races of Western Christendom. Referring to the proposed Indianisation of the Indian Army Sir Valentine Chirol alludes in his book on "India" to "the strong racial objections of British officers to being placed in the position of ever having to take orders from Indian officers." Sir Valentine has made no secret of the fact that responsible and experienced British Officers are found "to declare that the Englishman's prestige with the native troops themselves will be gone if they are ever placed under other than British command." The partial Indianisation of the superior Civil Service led recently to an impasse from which the Government could only find a way out by offering special inducements to present British members and future British recruits for a service which was already more richly endowed in emoluments than any other public service in the world.

Mr. John Bailey refers in his article in the *Quarterly Review* (April, 1926) on Queen Victoria to the fact that the Whig Ministers of the Queen only too often followed the system of "bullying weak countries like Greece, China, and Japan, and retreating before Powers who could defend themselves." The good Queen took a much higher view of Christianity than is justified

by Biblical teaching—a teaching which has led Britishers generally (in common with other white Christians) to adopt the doctrines of Vengeance and Force. We are told that the Queen's temper “was not merely pacific but humane, and hated war even where it brought no dangers. Hearing of a suggestion that a Burmese village should be burned in retaliation for a massacre of a ship's crew, she desired her Ministers to set themselves utterly against the practice ‘of imitating the barbarities of a half-savage people rather than of setting them the example of a policy founded on Christian principles.’ She rebuked the insolence of Englishmen towards the natives of India.” Mr. Henry Sturt, author of “The Idea of a Free Church”, has observed that the continued acceptance of Christian ethics is a hindrance to the progress of the western nations.

The Ku-Klux-Klan is a secret organisation of white Protestants in the United States of America. It was started in 1866 in the southern States as a protest against the abolition of slavery. It was reorganized in 1915 and is now established all over the country. In 1924 it had more than five million members. The members belong to all classes of American society, but the Klan's strength lies in the large and influential middle

class. The ideals it stands for are expressed in the phrases: "We stand for white supremacy", "We must keep this a white man's country." As a strictly Christian organization it believes in the God-given inferiority of negroes and other coloured races and also in the inferiority of the Jews. It holds that the white race is the ruling race by right of inheritance. It has set itself against Roman Catholics on purely religious grounds. The Klan is now thinking of opening a Junior order for the American boys, so that the gospel of hate would be preached complete and the future American may be an uncompromising hater of the non-Protestant and non-white.

In trying to understand the race problem Christian writers are apt to overlook a rather important point. As Mr. W. F. Bailey, F. R. G. S., has stated in the *Nineteenth Century* for February, 1906, there are in South Africa many white men who boldly deny that the black man is any more a human being than a baboon. Mr. Bailey has frequently heard his fellow countrymen there speak of "human beings and Kaffirs". The Rev. C. F. Callaway, an S. P. G. Missionary in South Africa has stated in the *East and the West* for January, 1910 that "there is an absolute and almost bitter refusal on the part of white

Christians to mingle in any kind of fellowship with black Christians." All this is matter of common experience, everywhere. But a striking fact remains to be told. Mr. Callaway has had the courage to state that "the one impulse which apparently has power to conquer the spirit of antipathy is lust". This is also our experience in India and Burma; and we dare say it receives corroboration from what is observed in the United States and elsewhere. The sex instinct accomplishes what Christianity has completely failed in. Sir Arthur Keith, who is a Rationalist, states in "Nationality and Race" that sex impulse is the battery which breaks down race barriers. Mr. J. H. Oldham, as a Christian, has to acquiesce in the fact in his "Christianity and the Race Problem". Two striking facts are deducible: first, that Christianity has contributed little to the positive elevation of the white races of the West morally, although, as we have seen, a great deal has been accomplished in that direction by secular education; secondly, that that religion has proved ineffectual in curbing man's lower nature and has thus failed to make good its vaunted superiority over other religions.

The influence of the great religion which is supposed to embody the highest ethical system

manifested itself on the memorable occasion of the Versailles Conference after the Great War. The Japanese delegates, who were mere heathen people, proposed that a declaration of racial equality should be included in the Covenant of the League of Nations. President Wilson of America and the British delegation, representing the foremost section of Christendom, strongly opposed the proposal; which the Conference rejected. The great men who framed the American Declaration of Independence held that "all men are created equal"; but that is a doctrine which is repugnant to the spirit of Christianity and has been jettisoned even in America. The prevailing view has been thus expressed by C. C. Josey in his "Race and National Solidarity": "Just as we see man as a species dominating, excelling, and living on other forms of life, so we see the white races, acting as masters, and drawing to themselves a large part of the wealth of the world." We sometimes hear British statesmen say that India is held by England as a sacred trust and that it is governed in the interests of the natives. But in point of fact Indian interests carry little weight in the actual administration of the country unless they are identical with British interests. There are individuals amongst

our rulers whose broad sympathies afford no room for narrowness. But we have noticed (see p. 99) the views and experiences of men like Lord Lawrence and Lord Curzon regarding the general attitude of their countrymen in India. Speaking in Calcutta at St Andrews dinner, on November 30, 1926 Lord Lytton, the Governor of Bengal, stated without reserve that "concessions to Indian demands will never be acceptable to British opinion until they are shown to be compatible with the national interest of Great Britain". Anything better could not be expected from any Christian people. The whole history of Europe is there to falsify such wild expectations.

Prepossessions which lead men to erroneous beliefs often arise from want of opportunity to acquire knowledge. We have seen how, early in the nineteenth century, Dugald Stewart made a fool of himself in regard to the antiquity of Sanskrit literature. (See p. 132). The Bishop of Southwark has referred in the *Weekly Dispatch* (December, 1926) to the unique influence which the Bible has exercised for centuries over the minds of the most civilized nations as a proof, amounting to a miracle, of the Divine character of the religion which it teaches. He has asserted with confidence that no other collections of books

in the world has had any influence comparable to this. This English prelate has probably never even heard of the Ramayana of India or of the Koran Sharif of the Islamic world. In the case of religious bigots ignorance is indeed bliss.

Much is said and a great deal has been set down by European speakers and writers, especially by missionaries, in a tone of triumphant certitude to the effect that Christian teaching has exercised enormous influence for good in moulding the character of educated Indians. It is an unpleasant task to have to tear down so charming a picture. Those who make this claim for Christianity overlook some obvious facts. Outside the comparatively small class of so-called educated Hindus there is a very large class which has kept itself aloof from the schools in which English is taught and which continues to live in its old environment. What is the character of these people who have not been touched by Christian influence? Observers like Mr. James Routledge, the Christian journalist, Sir Charles Elliott, a devout Christian Governor, Mr. D. Chalmers, who was Legal Member of the Viceroy's Council, Mr. F. H. Skrine, a distinguished member of the Civil Service, who are all competent judges, have given

these people a very high character. If we go back to the earlier days of British rule, before the introduction of English education when very little was known of Christian teaching in this country, we find that competent European observers were very favourably impressed with the character of the Hindus. Abbe J. A. Dubois (1765-1848) had no great love for the Brahmans who proved invulnerable to Christian preaching. But he nevertheless states that "the Hindus profess, speculatively at least, nearly the same principles of morality as ourselves." ("*Mœurs des Indes*"). As a matter of fact the moral system of Hinduism is much older than and greatly superior to that of Christianity. Warren Hastings stated on oath in 1813, in the House of Commons, that the Hindus are "as exempt from the worst propensities of human passion as any people on the face of the earth." Sir Thomas Munro and Lord Elphinstone, who governed Indian provinces in the earlier part of last century, have expressed a very high opinion of the Hindu character. The latter, drawing a comparison between the lower classes in India and England has awarded the palm of superiority to the former. Sir William Sleeman, who has himself testified to the high character of the Hindus, quotes in his "*Rambles*

and *Recollections of an Indian Official*" the opinion of Sir Thomas Munro and adds : "Bishop Heber writes in the same favourable terms of the Hindu in the narrative of his journey through India". Indeed, many close observers amongst Europeans have noticed a marked deterioration in the character of the Anglicised Hindus and of those who have come in contact with British courts of justice. Many of them have even noticed a backsliding amongst Indian converts of the lower classes. It is a purely fanciful picture which missionaries draw of the effect of English education (and through it, of Christianity) on the Hindus. It is altogether useless for missionaries to lay the flattering unction to their souls that Christian morality stands unrivalled in the world.

It is not to be wondered at that in the West old beliefs are to some extent outgrown. The position at present taken by a small but influential section of Christian apologists is that the Old Testament is not to be taken as a historical or even as an authentic record and that it is not the Word of God or Divine Revelation in the sense in which it has been regarded in Christendom through the centuries and in which it is still regarded by the Church of Rome and by the

majority of Protestants.* These apologists have, in the words of an English writer, made a selection from the two Testaments and, after flinging the rest to the winds, have raised the slogan, "Back to Jesus." Now, as Mr J. C. Keridon has effectively laid bare in the pages of the *Literary Guide* (November and December, 1926) the Gospel Jesus is a conglomerate. An intelligent perusal of the Gospel will show that "the diverse Jesuses limned therein are not only unlike, but necessarily incompatible and 'disparate.'" The practice of picking and choosing between the constituent Jesuses has become necessary owing to the rising of the sun of science above man's mental horizon and of its flashing its penetrating rays athwart the intellectual world. But to which Jesus after all is the bewildered heathen and the honest inquirer to go back? "To the magician and wonder-worker? To the Gnostic Logos? To the exorcist of demons? To the ignorant and superstitious Jew? To the believer in the demoniacal origin of insanity and diseases, in the imminent end of the world, and in hell as an unquenchable lake of fire? To

* "We are passing through an era when the rapid extension of knowledge has destroyed belief in the plenary inspiration of the Bible."—The Bishop of Birmingham.

which ? These different persons are all on a par in the Gospel records. Who is to decide which portion of those records, if any, is historically reliable ?" (*The Literary Guide*, December 1926).

The great material advance of the time has had its inevitable effect on the more intellectual sections of Christians in the Reformed Churches. Some Neo-Christians are now heard to say : "There is no such thing as 'Biblical morality.' There is a New Testament morality. To speak of Old Testament morality is really an impossibility, since it varies so much in different books." Men holding such opinions regard themselves as good Christians, although the great Church of Rome and even the majority of Protestants would unhesitatingly condemn such opinions as heretical, and although only a generation ago no one calling himself a Christian would have ventured to express himself so outspokenly. The modern advanced Christian boldly asserts : "The authority of the Bible for me rests on the Divinely perfect character of Christ that it shows. Otherwise, no book has authority as such." Thus is the Old Testament, as the Word of God, thrown overboard and thus is the New Testament, so far as it fails to display the sweetness and perfection of Christ's character, unceremoniously brushed

aside. What better proof could be furnished of the precariousness of Biblical morality ?

The Christian regards the spirit of revenge as instinctive. He speaks of "the natural vindictiveness of mankind." Carlyle has spoken, in his "Latter-day Pamphlets," as we have seen, of "the ineradicable tendency" to revenge as a divine feeling in the mind of every man, "a monition sent to poor man by the Maker Himself." The Christian, who believes that God made man after his own image, that as Jehovah or God the Father, he was a "jealous God" who claimed that vengeance was his special prerogative and that as Jesus (God the Son) he condemned those who disowned his spiritual sovereignty to eternal hell-fire, cannot but entertain such belief. He regards the rejection of faith to be the greatest of all sins, and considers it only right that God should punish such sin with the utmost severity. It will be seen that spiritual values differ widely as between Semitic and Aryan religions. To the Hindu it would seem monstrous that God (who is really and not merely in theory, the God of Love) should have implanted so diabolical an instinct in man's mind. His idea is that the youngest child in a family, as the least developed and most helpless, needs a mother's love more

than his seniors ; and that the low and degraded need and get God's providence in a higher degree than those who are better placed, spiritually. The notion of a God showing special favour to a particular race (which claims, falsely, a close intimacy with the Creator) is repugnant to Aryan notions. Tolstoi, who was excommunicated by his Church, indeed belived that God was nought but love and that, therefore, it was impossible for him to be revengeful. The Hindu spirit has been faithfully expressed by Tagore in his well-known Bengali religious song, *Andhajane deha álo*, the opening lines of which may be rendered thus :

Bestow on the sightless sight,
On the lifeless the gift of life.
(Like unto) the ocean of ambrosial mercy art thou ;
Grant (to the fallen) a drop of thy mercy.
Dry is my heart, hard it is as stone ;
Bathe it with thy waters of love.
Call unto thyself those (miserable ones)
Who do not seek after thee.
Preserve, O preserve, thou those
Who turn away from thee.

Another striking point of difference between the Semitic and Aryan religions has been thus emphasised by Anatole France :

• To bolster up God by argument, to believe that you have Him in your keeping, to live upon Him, and to

profit by Him, to crush as wicked and pernicious all who conceive of a different image of Him from your own, to assert that you alone are the guardian of unfathomable truth, these are things from which Paganism was almost free—at all events in Greece.*

Belief in Biblical Supernaturalism has always influenced Western polity. The spirit of vengeance, as we have seen, forms part of that belief. We have already referred to various manifestations of the spirit of vengeance, which Christians regard as a natural instinct. We may add that in the realm of administrative discipline flogging and hanging were common forms of punishment even in the British Navy till the eighteenth century. In fact, it was not till February, 1906 that under the new Liberal Government, birching in the Navy was suspended and the regulations regarding caning were modified. Devout people have been averse to any deviation from the teachings of Supernaturalism, which has imposed a handicap upon humane ideas. The Rev. E. Gordon Selwyn expressed the idea at the Anglo-Catholic Congress, not long ago, that "education without reference to man's supernatural being will lead sooner or later to damnation."

* "Conversations with Anatole France," by Nicolas Sigur (London : John Lane), p. 40.

Non-Christian peoples are easily misled by the scholarly urbanity which enables many Christian propagandists to conceal the acrid contempt they feel for the heathen. Christians who are brought up in the habit of faith have not the slightest doubt that God will cause the reprobate section of mankind to believe lies in order to ensure their damnation. (2 Thess. ii, 11, 12). They are assured that all those whose names are not "written in the book of life" will worship "the Beast", and eventually be "cast into the lake of fire". (Rev. xiii, 8 ; xvii, 8 ; xx, 15). Christians can have no love for those who are believers in what the New Testament describes as "damnable heresies". They are taught : "If any man preacheth unto you any gospel other than that which ye received, let him be anathema." (Galatians i, 9). The fate of those not "chosen" is described in perfectly clear language in the Gospels, the Epistles and the Apocalypse. Such men will positively go "into the eternal fire which is prepared for the devil and his angels", and into "eternal punishment". Matt. xxv, 41, 46 ; Thess. i, 9 and Rev. i, 7 ; vi, 15-17 ; xiv, 9-11.

Some Protestant apologists, in their anxiety to reconcile their faith with reason, plead for consideration of the "spirit of the age" and are

even prepared to abandon the Old Testament as part of their paraphernalia. But in this respect the great Church of Rome, which greatly outnumbers the Protestant Churches and is not behind them in power and influence, remains invincible in its stability and secure in its assumption of infallibility. The Protestant apologist (as an English Rationalist has observed) must show, by the terms of his brief, that his creed has an absolute, not a relative, justification ; and he must vindicate the sacred books, not as the reflection of the social conditions of a given epoch but as a revelation of Eternal Godhead "once delivered to the saints".

Neo-Christians find in the Hell-doctrine a rather knotty problem to tackle. In 1926 Dr. Orchard wrote a pamphlet iterating the old belief that there is a place called Hell. His view was controverted by the *Christian World* on the ground that an eternal hell could "never have entered the mind of Jesus". Instances like this (as a well-known English Rationalist has observed) exhibit the perplexity of the modern theologian whose ideas have in some degree expanded while his creed remains fixed. Many Neo-Christians accept the recorded teachings of Christ but make them mean just what they wish. In the words

of the same English writer, if a Christian may accept the utterances of his Saviour when they commend themselves to his humane sentiments and reject them when they do not,—and that is what is sometimes happening at the present day—one would like to know the precise degree of accuracy to be attached to the “inspired” records. Neo-Christians do not deign to tell us with any degree of clearness on what principles they reject such words of Jesus as : “These shall go away into everlasting punishment”.

It is not to be wondered at that even missionaries abroad should be obsessed with the sense of superiority which is the outcome of Biblical guidance. We are told by Canon Maynard Smith in “Frank, Bishop of Zanzibar” (S. P. C. K.) that Frank Weston, the subject of his biography, possessed an exceptionally lovable disposition. Writing about Weston’s work in the Theological college near Kiungani for the training of African converts as teachers for Holy Orders, Canon Maynard Smith states : “Missionaries had come to Africa to be kind to Africans, but they were inclined to treat them as children to be corrected and controlled, and they expected from them deference and service. This he saw to be the wrong attitude, for if a native church

was ever to grow, the native priest must be treated as equals." Would the thought of equality have crossed the good Bishop's mind if he had in contemplation the mere heathen people of Africa ?

Our Christian teachers tell us to concentrate our attention on the New Testament which embodies the Divine utterances of Christ. But that Testament, as a record, will not stand examination. Its authenticity is altogether doubtful. It comprises anonymous documents written two or three generations after the death of Jesus ; and we have no assurance that in any of his recorded speeches we possess a single word veritably uttered by him. Let us take that magnificent speech uttered by Jesus on the cross, which has no parallel in the New Testament : "Father, forgive them ; for they know not what they do." (Luke xxiii, 34). Competent authorities are agreed that this verse is an interpolation. It is a piece of pious fraud. This defect is admitted in the Revised Version of the Bible.

We have seen how knowledge and learning are viewed with disfavour in the Bible. G. M. Stratton, in "Anger : Its Religious and Moral Significance" (George Allen and Unwin), has drawn attention to "the anger of Christianity

which is often quite lost to view" (p 127). He has pointed out that Jesus showed great contempt for the literate people of his time. He has drawn attention to Christ's "biting judgment of Scribes and Pharisees : 'hypocrites', 'blind guides', he calls them, 'fools', 'whited sepulchres' ; 'ye serpents, ye generation of vipers, how can ye escape the damnation of hell ?' " Wisdom is associated with the old serpent—Satan—in Christianity.

Jesus appears to have regarded all the world's teachers who preceded him with bitterness of feeling, as hirelings. He is reported to have said : "All that ever came before me are thieves and robbers." (John x, 8). In the nineteenth century the *Dublin Review* asserted, no doubt on Biblical authority, that it was God who had retarded the progress of scientific truth, and that the Church was not to be blamed for following his example. In 1864 a declaration was drawn up in England lamenting that scientific research gave occasion for doubting the truth of the Holy Scriptures.* In the early days of Christianity the old Roman and Greek culture was placed under a ban. St. Augustine boasted that in his bishopric of Hippo it was impossible to find a

* "Christianity and Civilisation," by Charles T. Gorham. (London : Watts, 1914).

single copy of Cicero ! Under his Christian guidance the Council of Carthage forbade even the bishops to read heathen authors. St. Gregory the Great was proud of his ignorance. He held that it was improper that a mouth consecrated to the praises of God should be opened for profaner purposes.* Buffon, in the eighteenth century, ventured on the strength of geological facts and deductions to correct the venerable tradition that the world had been created out of nothing in six days just 4004 years before Christ ; but he was compelled by the theologians of the Sorbonne to retract his contradiction of Moses. Sir Isaac Newton sincerely adhered to the religion of his fathers, but he was reproached for his theory of gravitation. John Wesley suspected him of error. Many Catholic universities, especially in Spain, excluded the Newtonian system. Trinity College, Cambridge, refused to allow a copy of Darwin's "Origin of Species" in its library. How slowly the Churches move will appear from the fact that it was only in 1927 that the Church of England could make some verbal and other alterations in the Book of Common

* "Christianity and Conduct", by Hypatia Bradlaugh Bonner. (London : Watts, 1919).

Prayer (which is based on the Bible) for the reason that Services fitted for the seventeenth century cannot supply the requirements of the twentieth. The Calcutta *Statesman*, which represents another Protestant sect, confidently asserted that the announcement as to the Prayer Book being out of date furnished "a sharp contrast with the timeless majesty of the Book of books". 'But the Old Testament, which constitutes more than three-fourths of the Bible, has been already thrown overboard by the more cultured classes in Protestant countries. All this difficulty has arisen from the adoption of the sacred Hebrew literature which reflected Judaic civilization of two thousand years ago but which is now entirely out of date. That civilization set itself strongly against intellectualism. The Aryan religions, on the other hand, do not despise knowledge. Buddha taught that human misery was the result of ignorance and that salvation lay only through enlightenment. The six Hindu "Darshanas" (Philosophies) have for their main object the removal of human suffering by dispelling ignorance which is the cause of bondage.

XIII FURTHER TESTIMONY.

Mrs. Hypatia Bradlaugh Bonner has shown in her "Christianity and Conduct" that the whole theory of Christianity is based and built upon the idea of vengeance. She has referred to the Creation story which opens on the theme of vengeance. The Mosaic legends, she points out, are full of Divine wrath, of so-called "judgments", of vengeance. She has referred, amongst other things, to the slaying of Saul's seven sons in cold blood; the indiscriminate vengeance taken; the cursing by Elisha of the little children so that two she-bears came out of the wood and devoured forty-two of them. Mrs. Bonner refers to the Psalms which contain many appeals to the Lord for vengeance and an unrestrained glorification of the passion of vengeance displayed in passages like Psalms lix, 5; lviii., 10; and cxlix, 5 and 7.* She writes:

If we turn to the New Testament, we read the story of Jesus Christ, whose death four thousand

* The Church of England is contemplating extensive revision of the Psalter in order to alter or omit the "strong language" which disfigures it and to do away with verses of a comminatory character. The proposal has been strongly opposed by the orthodox who look upon it as an impious attempt to tinker with the Word of God.

years after Adam's sin was in some measure to stay the unquenchable anger of Jehovah—truly a “brooding” anger, which had not exhausted itself in four thousand years, but was still demanding fresh victims. In the New Testament, it is true, we find continual injunctions to be merciful, to forgive injuries, to love our enemies—echoes of past Pagan teachings; but we are also admonished that at the end of the world there will be a furnace of fire for the wicked. This doctrine of everlasting punishment is surely the most terribly vengeful idea that could possibly be conceived. In his Epistle to the Romans Paul asks: “Is God unrighteous who taketh vengeance?” “God forbid”, he replies, “for then how shall God judge the world?” This passage has particular interest, inasmuch as we see the growing doubt whether vengeance can be really a righteous feeling. Paul sees no other way for the Almighty to judge; yet, as a man, speaking to men, he inculcates peace: “Overcome evil with good,” he says, “for it is written: Vengeance is mine; I will repay, saith the Lord.” (Romans, iii. 5 and xii. 19-21).

The history of the Inquisition throws a flood of light on the influence of religion in Europe. It shows the effects of the vengeance doctrine on the people of Europe. Under the institutions of mediæval Europe heresy (i.e., opinion contrary to the orthodox doctrine of the Christian Church) was punished as treason,

and heretics were liable to the death penalty. The Inquisition was an ecclesiastical tribunal charged with the duty of determining whether the accused person was guilty of heresy. The power of punishment was in the hands of the State. The death penalty was recognised by Pope Innocent IV in 1252. Public opinion took the same view as the ecclesiastical and secular authorities. 'The belief that if men's opinions were subversive they should be punished by death was held as strongly by Luther and Calvin as by the mediæval Church. "Let there be no pity," cried Luther, inciting the German princes to "stab, smite and destroy" the insurgent peasants; "it is the time of wrath, not of mercy. So wondrous are the times that princes can better merit heaven by bloodshed than by prayers." Calvin sent Servetus to the flames. But with the growth of great national States, persecution passed into a new phase. Men might be treated as brutally as before, but a step had been taken towards toleration when the mediæval view of heresy as treason was relaxed.*

* Based on the review of Mr. A. L. Maycock's study of the Inquisition, with an introduction by Father Ronald Knox, (Constable: 1927) in the *Muncheater Guardian Weekly* March 4, 1927.

We have seen how in carrying out the principle that all the wealth of the heathen belonged to the faithful, the Pope of Rome made a free gift of the Indian continent to the Portuguese in return for which those people pledged themselves to establish Christianity in that unreclaimed area. (See pp. 42-43). It may not be generally known that the Church of Rome, even at the present day, asserts spiritual sovereignty over India which it has divided into a number of diocesan areas under an archbishop. The final triumph in India of a Protestant Power has led to a cross-division of the country into a number of Church of England sees under the Metropolitan of India. Catholics and Protestants equally ignore the heathen and infidel natives in thus making a territorial distribution of the country. We may mention some facts over which the history as taught in Indian schools discreetly throws a veil. Francis Xavier, who found the Hindus somewhat stubborn and hard-hearted, persuaded the king of Portugal to direct his Viceroy and Deputy Governors in India to co-operate actively with the Jesuit Missions in order to propagate the true faith more effectively. The measures taken resulted in an enormous

increase in the number of converts.* The king of Portugal had assumed the proud title of "Lord of the conquest, navigation, and commerce of Ethiopia, Arabia, Persia and India." He used his great power in an attempt to force all the native heathen to become Christian. The attempt, we are told by Vincent Smith, was attended by much cruelty and oppression. Of the Portuguese in India we learn from the "Imperial Gazetteer" that they came not as traders but as "knights errant and crusaders who looked upon every pagan as an enemy of Portugal and Christ. Only those who have read the contemporary narratives of their conquests can realise the superstition and the cruelty with which their history in India is stained." (Vol, ii, p. 448).

The annexation of the New World, of Australasia and of great parts of Africa and Asia by the nations of Europe has proceeded on the presumed right of Christians to the ownership of heathen property. The King of England considered himself owner of North America as his people were the first white men and Christians to take formal possession of places on the Atlantic coast by the simple

* See "The Goal of India" by the Rev. W. E. S. Holland.

process of hoisting the Union Jack. Grants of land were given by him as sovereign to his subjects. The grantees became proprietors of the land and they invited settlers. If these intending settlers "liked the looks of the land upon which no white man was living, they settled on it without asking anyone's consent." ("The Book of Knowledge"). These were the great "pioneers" who effected the expansion of England in the New World. The same process has been followed by England and by other European countries in parts of the Old World also. The work is described by Western writers in corybantic language ; but these European peoples have been all the time up to the eyes in a policy which is the very negation of righteousness.

The success of Christianity, as among other historians Professor Bury has shown, is due "to a pagan transmutation of Christianity itself." Whether it is so or not, the United States stands before us, at the present day, as Christianity in epitome. It is there that we may see the religion at its best. How do we find it? The *Church Times*, the Anglo-Catholic organ, stated in March, 1927, on reliable information, that the Episcopal Church in

America had lost the negro because it had never been ready "to regard him as an equal brother in Christ." According to the *Church Times* : "In the south, if a negro priest visits a white bishop he enters by the back door. At a Synod the black priests sit apart. Coloured Christians are continually reminded that they belong to a lower race." This is no matter for surprise: It should be remembered that in the United States and in the British West Indian colonies the Church was closely indented with negro slavery, an institution which grew out of Sir Richard Hawkins's first voyage in the "Jesus" and all that came of it. There have been (as we are told by the *Literary Guide* for April, 1927) resolutions at Church synods and meetings declaring that slavery for "the sons of Ham" was a divine institution, and that the only people who interfered with it were a lot of cranks

The term "human nature" is regarded in Christendom as a symbol of combativeness. We hear of man's sinful nature and of the "natural vindictiveness of mankind". Speaking on the occasion of his own installation as Rector of Glasgow University, in 1923, Lord Birkenhead stated that from the dawn of history man

has been a combative animal. Carlyle, as a Christian writer, regarded the "ineradicable tendency" to revenge as a divine feeling in the mind of every man, as a "monition sent to poor man by the Maker Himself." The researches of modern anthropologists show that man is essentially peaceful and good-natured. This redounds to the glory of his Maker while the Christian theory reflects discredit on Him. Professor G. Elliot Smith, F. R. S., has shown in his Conway Memorial Lecture for 1927 on "Human Nature" that the writings of a long series of travellers and ethnologists with reference to uncultured peoples have made it clear that the original innate qualities of mankind exhibit no taint of wickedness. The primitive peoples are in fact peaceful, happy, good-natured, faithful and kind to their wives, and indulgent and considerate to their children ; they have a natural sense of right and justice, are truthful and honest. Having no property, they are free from the temptation of greed and envy. Being on terms of equality with their fellows, causes of jealousy are rare. But (Professor Elliot Smith adds) they are quick and able to resent injury or injustice. Cruelty and quarrelsomeness are not, we are further

told, due to innate qualities, but are awakened in alert and quick-witted people, who are by nature not malicious, by artificial beliefs and violent practices devised by their fellows. The study of mankind indicates that warfare is not unavoidable and cannot be attributed to "human nature" as the product of a "jealous God." Nurture plays a great part in moulding personality. Professor J. B. Bury holds the view that "the social inheritance of ideas and emotions to which the individual is submitted from infancy is more important than the tendencies physically transmitted from parent to child." What then becomes of the theory which would absolve Christianity from all responsibility for the fanaticism and barbarity which have attended it on the supposition that its adoption by the barbarians who invaded the West led to its perversion ?

The researches of Western scholars have, during the last two generations, seriously undermined Christianity. If its foundations continue to be worn away at this rate not even its divine character can long save it from collapse. Lord Ernle has stated that "in 1850 it was a courageous act to question details of orthodox Christianity ; today in certain circles,

courage is needed for their defence." The Bishop of Birmingham, Dr. Barnes, preaching at Edgbaston in April, 1927, stated that in another thirty years the tendency to make Holy Communion the centre and circumference of Christianity would be as incomprehensible to the large majority of Churchmen as the doctrine of verbal inspiration of Genesis was to most of them now. Less than sixty per cent., of the respondents to the religious *questionnaires* issued in 1926 by the two Liberal papers, the *Daily News* and the *Nation*, believe in the inspiration of Scripture, less than forty per cent. in the Apostle's Creed, while two-fifths of them deny even a modest definition of divinity to Christ. This represents a situation which all thoughtful men in Christendom must regard as serious, although it will not affect the mental attitude of those whose *aberglaube* is based upon the Goodwin Sands of unquestioning faith.

An able writer has very well described in the *New Statesman* (April 2, 1927) the influence of modern civilization in ameliorating the moral condition of Christendom which has resulted from the prevailing religion. He writes :

It is only a few generations since civilised men and women could look on without disgust while a fellow creature was being broken on the wheel. It is still fewer generations since lords and ladies took a positive pleasure in seeing a fellow-creature hanged or guillotined. Cruelties and filth were for centuries regarded as a part of life too interesting to be missed, and though there were always protests raised by the sensitive—the saints and the artists—the normal world went on being cruel and filthy in a way that sensitive men could not bear even to describe..... There were Greeks and Romans who set generosity above cruelty before the Christian religion had ever been heard of, and, though Aristotle might not have defined filth in the same terms as Jeremy Collier, he appears to have had the same objection to it.....It was not till the middle of the nineteenth century, I fancy, that ordinary men became as sensitive in these things as the saints and artists.....

Another respectable English paper, the *Manchester Guardian Weekly* (March 3, 1927) has said : “Mr. Eden Phillpotts’s statement that, ‘like every educated man’ he objects to blood sports would have caused something of a storm in previous times, though it seems to have been accepted meekly today.”

No religion is entitled to a high rank which fails to foster general education. We have

seen that in this respect Christianity falls very far short of the mark. The collapse of Roman civilization resulted from the attacks of the barbarians, but the disintegrating effect of Christianity contributed to it. Mr. E. R. Pike writes in "The Story of the Crusades" (London : Watts, 1927) :

It may be argued that long before Christianity became the established religion of the State classical culture was a spent force. But the indictment brought against the Church is that it played the part of an executioner when what was needed was a nurse. Despite the repeated invasions, grammar schools still survived in many of the cities and larger towns up to the time of the recognition of Christianity by Constantine ; but in course of time these fell into decay, and beyond establishing theological seminaries the Church did little to provide any substitutes. Learning during the Middle Ages was largely a matter of formula, and was practically comprised within the bounds of the "seven liberal arts"—elementary logic, the rules of Latin grammar, arithmetic, elementary geometry, rhetoric, music, and a smattering of astronomy. The classics were regarded with a mixture of fear and hatred, and many a work of Pagan genius perished at the hands of the ignorant monks.

The Crusades were born in the Age of Faith which, as Mr. Pike states, was an age

of darkness, superstition and bigotry. Life in that age may be said to have been governed "by a combination of ignorance and fear ; and the Church permitted the one and stimulated the other in the furtherance of its own interests." The Church had a practical monopoly of the educational field, and consequently learning became coloured with a theological bias. The standard of clerical education in the early days in England and throughout Christendom was very low. Gregory the Great declared that a candidate for the priesthood was sufficiently qualified as regards education if he was able to read. Mr. Pike writes :

If it be true, as we are assured, that the composition of the human brain does not vary very much from age to age, then the intellectual degradation of the Age of Faith as compared with the Age of Pericles or of Cicero must be ascribed, not to a weakened mental fibre, but to a change in the environment. The foundation of knowledge on which the ancients had built their cultural edifice was temporarily submerged, and thus the basis of speculation was absent. Men were grossly ignorant, and the method of free inquiry and discussion essential to the discovery and re-discovery of truth was anathema to the Church. The heavy hand of orthodoxy

crushed out diversity of opinion, and originality became a crime.

As might be expected, a religion which asserts a claim to exclusive salvation is severe in its treatment of apostasy. Paul tells the Hebrews that merciless as was the lot of backsliders from the law of Moses, apostasy from the teachings of Christ would be visited with "sorer punishment", for the Lord who said "Vengeance belongeth to me" will judge such apostates. (Heb. x, 26-30). Paul takes care to remind the Hebrews that "it is a fearful thing to fall into the hands of the living God." Paul the great Apostle tells the faithful Thessalonians in his second Epistle to those people how the Lord Jesus will appear from heaven with his mighty angels in flaming fire taking vengeance on those "that know not God and that obey not the gospel of our Lord Jesus Christ." Jude, another faithful follower of Jesus, states in the penultimate book of the New Testament how men who are guilty of certain moral offences are to suffer "the vengeance of eternal fire." Thus the doctrine of vengeance which is adumbrated in the first book of the Old Testament persists till the end of the New Testament.

The Indian Mutiny is a comparatively recent event ; but very few even amongst the educated classes at the present day are aware of the momentous fact that after the Sepoys concerned in it had been subdued, a loud cry for revenge had been raised by the European, Eurasian and other Christians in India. To the educated Hindu it will appear altogether incredible that those excellent people, the Missionaries, should at that grave crisis, have thrown the weight of their influence on the side of those who favoured violence and called for vengeance. Most men prudently stick to the heritage of nursery tales and keep to the old and tried errors. We know not whether we have succeeded in convincing those who are unflinching believers in the perfection of Christian ethics ; but all things are possible, even the triumph of truth. About the Indian Mutiny we have it from a biographer of that distinguished Bengali convert, the Rev. Lal Behari Day, who in the latter part of his life preferred the vocation of an educationist to that of an evangelist :

After the rebellion had been suppressed and the rebels had surrendered, a cry arose on all sides for vengeance on the mutineers. Rev. Lal Behari Day

was one of those who steadfastly resisted every attempt on the part of Christian Missionaries to foment this feeling of vengeance. "Let us make it a point," he wrote on one occasion to his European Missionary colleagues, "to impress the lesson of Christian forbearance and mercifulness." Like the immortal "Clemency Canning" Mr. Day strongly believed that the task before them was not retaliation but compassion and forgiveness.*

Christian people who insist upon the perfection of their own moral system are believers in the divinity of Christ. But that belief betrays the unsoundness of their intellectual position. Dr. J. Estlin Carpenter, D. D., is well known as a trustworthy interpreter of the New Testament and as one who possesses a thorough knowledge of early Hebrew literature, familiarity with the later Apocalyptic literature and a wide acquaintance with comparative religion. We have already referred (see p. 131) to his opinion that the only Gospel which represents the divine origin of Jesus is the Fourth Gospel. He has now clearly asserted in "The Johannine Writings : a Study of the Apocalypse and the Fourth Gospel" (London : Constable, 1927) that the

* *The Indian Review*, vol. xxviii, p^e 231. References to the Indian Mutiny will be found on pp. 63, 95, and 97 *ante*.

Gospel of St. John is "the product of a mystic, not of a historian", and that it has not the same historical value as the Synoptic Gospels. But in spite of the flimsy character of the evidence in support of it, the belief in the divinity of Christ constitutes the sole basis of Christianity.

The following summary, which has appeared in the *Modern Review* for April, 1927, affords a clear view of both the aspects of New Testament ethics :

(i) We accept Jesus when he asks us to love God, but we reject him when he attributes anger, fickleness and vindictiveness to God, when he describes him as living far off in the heavens and assumes a Rival Being, the very Satan, ever contending with God for supremacy.

(ii) We accept him when he asks us to pray for those who hate us and persecute us and we reject him when he himself refuses to pray for non-believers (John xvii, 9).

(iii) We accept him when he asks his disciples to take no thought for the morrow and we reject him when he asks them to pray every day for their food for the morrow. (Matt. vi, 11, ; Luke xi, 3).

(iv) We accept him when he says that God does not want sacrifice and we reject him when he himself offers animal sacrifices. (Matt. xxvi, 17 *et seq.* ; Mark xiv, 12 *et seq.* ; Luke xxii, 7 *et seq.*)

(v) We accept him when he enjoins us to love our neighbours and we reject him when he says that our neighbours are only those who are our benefactors (Luke x, 29-37).

(vi) We accept him when he asks his disciples to love their enemies and we reject him when he denounces unbelievers and non-believers as dogs, swine, vipers, foxes, Satan and children of Satan.

(vii) We accept him when he asks his disciples to preach the gospel and we reject him when he positively enjoins them not to preach to the Gentiles (Matt. x, 5 ; also xv, 24).

(viii) We accept him when he feels for the poor,—the sheep without a shepherd—and we reject him when he says that he speaks to them in parables with a view to deluding them (Matt. xiii, 13-15 ; Mark iv, 12 ; Luke viii, 10).

(ix) We understand him when he asks his disciples to follow him and we reject him when he asks them to *hate* their father and mother, wife and children, brothers and sisters. (Luke xiv, 26).

(x) We accept him when he preaches non-resistance and we reject him when he makes arrangements for buying swords and for armed resistance. (Luke xxii, 36-38).

(xi) We accept him when he asks his followers not to be afraid of what kills the body, and we find him wanting when he flees for life, is terror-stricken, sweats a bloody sweat and prays for removing the "cup".

(xii) We admire him when he does not hesitate to break the Sabbath laws and we reject him when he wants everyone to fulfil even the least of the Jewish commandments (Matt. v, 18-19 ; *vide* also xxiii, 23).

The harshness and severity associated with criminal justice, both civil and military, and the rigours of the prison system in Christendom owe their origin to the notion of vengeance inspired by the Bible. These flourished best in the Age of Faith when Christianity was in the height of its glory. They have been largely eliminated in recent times under the influence of the humanitarian ideas introduced by "materialism", the most powerful enemy of Christianity. Field-Marshal Sir William Robertson has stated in the *Weekly Despatch* how matters stood in England towards the latter part of last century. He has said :

The Army was governed by ferocious "Articles of War", which could inflict death or long terms of imprisonment for almost any offence, and it was not until 1881 that they were superseded by the "military law" which now vests supervision of discipline in Parliament instead of in the Crown as heretofore.....At the period all offences, howsoever trivial, were styled "crimes", and the offender, or "prisoner" as he was called, was locked up in the guardroom

and there kept, perhaps for weeks, while the charge against him was being investigated. No system more conducive to breeding military criminals and to the absolute ruin of young men could have been devised. It has, of course, long since been replaced by more sensible and humane methods.

Mr. Macleod Yearsley has noticed in the London *Literary Guide* for February, 1927 a book entitled "English Women in Life and Letters", by M. Phillips and W. S. Tomkinson (Oxford University Press). The authors of the book have concerned themselves particularly with the last two centuries during which (as Mr. Yearsley has observed) English clerical Christianity flourished luxuriantly. This faith preaches that all men are alike in the eyes of God, but practises, in the words of the authors, "the eighteenth century belief that people were born on a certain social level—on one of several platforms arranged, so to speak, above and below each other". The authors state that woman was denied intellectual education; young maidservants were cruelly whipped for trivial offences; and only three professions were, in the seventeenth and eighteenth centuries, open to women—viz., the stage, nursing, and teaching. The reviewer

states that there is in the book a chapter on "The Woman Criminal", appalling in its description of their treatment in the "good old days" when Christians were "saintly in their professions and bestial in their actions". He observes: "One feels thankful that today we have done with all that stuff, and that, despite the hypocritical prognostications of reactionary parsons, we are emancipated from Christianity and started well upon our way towards a far larger outlook—that of humanity".

Learned European and American missionaries who are engaged in propagating the message of Salvation in India amongst the educated classes of the heathen are carrying out a skilful plan of campaign. Their method is to keep the fire and sword of the Old Testament Jehovah well in the background and to be meticulously scrupulous in passing over the questionable passages in the Gospels, while giving prominence to all that is sublime in the New Testament. As representing this class of missionaries the Rev. W. A. Hobson has stated in the *Calcutta Statesman* (March, 1 1927) that "educated missionaries today" hold the opinion (based

on the Pauline view) that while there are some good points in other religions it is in Christianity and Christianity alone that those religions must "find their correction, complement and fulfilment". He holds that this differs entirely from the "popular" Christian view which "is and always has been that Christianity is the only true religion and that all other religions are utterly false and even of diabolical origin". While admitting that this view is held "not only by the rank and file in the Church" but also by "many Christian men and women of high intellectual standing" the Rev. gentleman does not take the trouble to state on what authority this wide-spread opinion is based. As a matter of fact this view rests on the doctrine of exclusive salvation which is taught by the Gospels as well as by the Epistles of Paul. A sharp distinction is made by Paul between the Christian Jews and the Gentiles. He tells the former: "Ye cannot drink the cup of the Lord, and the cup of the devils: ye cannot be partakers of the Lord's table, and of the table of the devils." (1 Cor. x, 21). See also 2 Cor. vi, 14, 15. Paul states also in Eph. v, 5 that no unclean person who is an idolater has "any inheritance

in the kingdom of Christ and of God". We have already discussed these meretricious ideas of perfection put forward by learned missionaries at the present day. We may in this connection refer to what has been said in a review of "Akbar and the Jesuits" by Father Pierre du Jarric, S. J., (Routledge) which has appeared in the *New Statesman* (February, 5, 1927) :

Neither du Jarric nor the Fathers whose experiences he relates had the remotest doubt that the Jesuit mission was the first gleam of light in the heathen darkness of the Mogul's court. So strangely does the sense of values change that to-day it is Akbar who seems to possess what we call the European mind, while those who strive to turn him to European ways display the narrowness that is the hall-mark of an inferior civilisation.

We have alluded, briefly, (see p. 51) to the treatment accorded to those unhappy beings, the lepers, at the time of the Crusades, when faith was all-powerful in Europe and when materialism was a negligible quantity. A study of English Poor Law history brings us face to face with some striking facts. Writing on this subject Mr. Sidney Webb and his wife tell us that "the English Poor Law at no time gave the destitute a personal

'right' to relief". They state that the Act of 43rd. Elizabeth adjudged destitution, however caused, "to be a public nuisance, like muck heaps, or vermin, or vagrants". A workhouse, we are told, was either a "house of terror" or a "house of license and debauchery". A reviewer of Mr. and Mrs. Webb's book* in the *New Statesman* (March 12, 1927) observes : "By the end of the eighteenth century a softer policy had come into vogue. This was due partly, no doubt, to a growing humanitarianism, but even more to great economic and social changes". Of the reformed Poor Law of 1834 the authors state that it was "a horrible thing, against which humanity sooner or later, nearly everywhere revolted".

The old notion of heaven-sent laws is slowly vanishing in the West. The *Renaissance* in Europe, which has compelled Christendom to strike its tents and to move out of the middle ages of tradition and authority into the new age of quest and discovery, has led to the extension of the doctrine of evolution to the realm of morals. Mr. Edward Clodd

* "English Poor Law History. Part I", by Sidney and Beatrice Webb. (London : Longmans, 1927)?

has stated in his "Pioneers of Evolution" that "grievous harm resulted" from quoting the Old Testament in support of wars, slavery, witchcraft, the divine right of kings, etc". He states further that "the guarantee for morals rests upon no empirical basis, but upon *experience*—experience slowly and painfully brought out of what man has come to feel to be best for men; and when evolution has wrought its perfect work, in a far-off time, 'moral conduct' will be the natural conduct".

The twentieth century is witnessing a great advance in religious ideas in the West. In the Church of England revisions are being effected in the Prayer Book which was fixed in its present pattern in 1662. The Commission of 1906 reported that the law of common prayer was too narrow and that the cast-iron uniformity of an age which knew nothing of toleration had become an unhelpful anachronism. The conservative die-hards in the community are too numerous and too obstinate to make the task of the reformers easy. But there is now in the more intelligent sections a new perspective in theology. Dr. F. C. Burkitt, the distinguished Cambridge scholar, has pointed out the great change which has

come over the conception of authority in England. The old ideas of Biblical authority have gone. "For the Bible tells me so" of the little child's hymn is no longer a sufficient ground of belief. All sense of authority has been lost, and every Protestant writer is a law of interpretation to himself. Dr. Burkitt observes : "The clearest and most authentic precept of Jesus Christ is not necessarily binding, except in so far as the conditions of the problem have remained the same". This marks a great advance ; but after all such ideas are confined to the learned few. Orthodox Christians are disturbed. Thus, the Rev. Marcus Dods, D. D., has been led to remark : "The Churches won't know themselves fifty years hence. Let us hope that some rag of belief will be left to them".

XIV. CONCLUSION.

Nowadays, as Bernard Shaw has observed, Europeans do not seem to know that there is any other test of conduct except morality ; but "mere morality, or the substitution of custom for conscience, was once accounted a shameful and cynical thing : people talked of right and wrong, of honour and dishonour,

of sin and grace, of salvation and damnation, not of morality and immorality. The word morality, if we meet it in the Bible, would surprise us as much as the word telephone or motor car”.

Morality is the real foundation of civilisation. Moral law or the universal principle of obligation is to follow that which reason dictates as right. The basis of morality is, to repeat Lord Morley's words, the rational nature of man. The old Stoic formula was to live according to reason. A modern English writer has observed : “The great revolution of the modern world is not political, nor social, nor industrial, but intellectual. It may best be described as an immense enlargement of man's sense of possibilities, or as a liberation from the narrow categories and the hard antagonisms of earlier thought”. The civilised world has been a great battle-ground on which the rising forces of intellectuality have fought those of the older spirituality. This is illustrated in the lives of great men as in the histories of great nations. .Dr. Thomas Arnold, whose influence at Rugby was such as to give that institution a supreme place among English public schools in the nineteenth century, was

pre-eminently a man of intense spiritual feeling. His spirituality overshadowed his intellect. We learn from his biography, written by Dr. R. J. Campbell, that his anti-Semitism went so far that he was a strong opponent of the enfranchisement of the Jews, on the grounds that England was a Christian State, and that in a world made up of Christians and non-Christians, the latter should have no rights. Arnold wrote : "I would thank the Parliament for having done away with distinctions between Christian and Christian ; I would pray that distinctions be kept up between Christians and non-Christians". This is a true expression of the convictions of a pious Christian whose spirituality is based upon the teachings of the Bible.

We have seen (pp. 156, 168, 217) how difficult it is for pious Christians to conceive of anything good outside Christianity. Mr. Ramananda Chatterji has stated in the *Modern Review* for July, 1927, that Rev. Edward J. Thompson, the biographer of Sir Rabindranath Tagore, has expressed the view that the poet's "Achalayatan" (an incisive satire on the Moloch of social tyranny peculiar to the Hindus) has been suggested by Tennyson's

"Princess". Mr. Thompson verily believes that this skit of Tagore's "obviously owes something to Christianity, perhaps more than any other book of his". This is an assertion which, as Mr. Chatterji has pointed out, is wide of the truth. Strange are the shifts which propagandists, in their zeal, resort to *ex necessitate rei*. At the root of all this is the sense of superiority inculcated by religion. Men of Mr. Thompson's stamp appear to follow an adaptation of Lowell's lines on English sanctimoniousness and to say :

It's you're the sinners ollers, he's the saint.

What's good's all Christian : all that isn't ain't.

Perhaps the most difficult problem which faces the Christian missionary in India is the conversion of the educated classes. He tells the educated Indian : "Here is a striking fact which must give you an idea of the superior character of the religion we have come to preach. Look at some of your best men—men like Tagore and Gandhi. They have undoubtedly derived their noblest inspirations from Christianity. . What stronger proof is needed of the Divine character of our religion" ?

"Were all our ancestors condemned to hell" ? This serious question confronts all

thinking Christians.^c What means had our ancestors to obtain heaven before Christ came? There was no baptism then, since Christian Baptism was introduced by Christ. How could men, with the taint of the Original Sin on their heads, attain salvation before baptism was introduced? Catholics, who have in addition to the Bible an infallible Pope and a body of Théologians for their guidance, find it quite easy to answer this question. They assert that "according to Catholic Theologians, both among Jews and Gentiles there were then sacraments that replaced baptism". Among the Jews, they say, that sacrament was circumcision and among Gentiles the sacrament was one of their birth-rites or initiation-rites.* On this point the Catholic scores off the Protestant. To non-Christians this is important as showing the lengths to which faith may drive men who claim to be the followers of the only true religion.

The behaviour of his own countrymen towards Lord Ripon as Viceroy of India afforded an illustration of their moral worth. Lord Curzon, in his "British Government in India" has criticised the Viceroyalty of Lord Ripon

* *The Light of the East*, a Catholic monthly, June, 1927.

as a disturbing regime. While conceding that Lord Ripon was "an upright, painstaking and honourable man", and while allowing that Lord Ripon was "a perfectly straightforward and consistent man", Lord Curzon has charged him with lack of prudence in provoking the hostility of his own countrymen in India.* He writes: "The Viceroy was personally insulted in India,* Government House was partially boycotted by the British community, the services were exasperated and estranged and a plot was hatched for kidnapping the Viceroy, hustling him on to a ship and sending him off to the Cape". Lord Curzon holds that Lord Ripon blundered in hastily repealing the Vernacular Press Act of Lord Lytton, and in introducing the Ilbert Bill, the object of which was "to remove from the Code at once and completely every judicial disqualification which is based merely on race distinctions". In his judgment Lord Ripon erred in exciting the indignation of and in estranging the British element of the community and in

* "No Viceroy has laboured so conscientiously or so uninterruptedly for the good of the millions entrusted to his care". (Lord Dufferin's testimony to Lord Ripon, see Sir Alfred Lyall's "Life of the Marquis of Dufferin and Ava".)

proportionately elating the native element. He regards it as a point against Lord Ripon that the termination of his Viceroyalty "excited the most fervid and overwhelming demonstrations from Indians of all classes who have ever since canonised him as the foremost saint in their political calendar, and still regard him as the real author of that advance towards self-government and nationhood which has in recent times progressed at such a dizzy rate of speed". Without in the least intending it, Lord Curzon's countrymen by their action in the eighties and his Lordship himself by his policy as Viceroy at a later period have earned the thanks of Indian patriots by doing much more than was effected by Lord Ripon in rousing the people from their pathetic contentment and in accelerating their advance towards nationhood.

Much wisdom may be gathered from a perusal of Lord Curzon's "British Government in India". The eminent author has stated that only those British administrators have been popular with the natives of India who have openly espoused the native cause in a controversy or who have made social and political concessions to Indian aspirations. "It

is very easy", writes Lord Curzon, "to acquire this sort of popularity in India". In his own opinion Lord Ripon merely acquired this species of cheap popularity. He refers also to the case of Lord Canning, and he mentions "the ferocious and unbalanced hostility of the European community and Press in Calcutta clamouring for vengeance" in 1857, "hurling at the Governor General the epithet" Clemency Canning in utter contempt; and "in the height of the crisis petitioning for his recall". As to the character of the Indians themselves he states that Queen Victoria had written and told him in the last six months of her life: "No people are more alive to kindness or more affectionately attached, if treated with kindness, than the Indians are". But we know how Indians are treated. Lord Curzon writes: "Some Viceroys have interfered openly to protect natives from violence or outrage at the hands of the white man. Lord Lytton essayed the task; the writer exposed himself at one time to considerable obloquy from his countrymen for a renewal of the effort, and exaggerated accounts were circulated of his alleged partisanship in notorious cases". Lord Curzon's own experience

to which he makes a veiled reference, taught him the wisdom of abandoning the path of justice and adopting the course which would enable him to win the golden opinion of his own countrymen. In his elaborate record of the achievements of the British rulers he has thought it best to suppress the truth about "notorious cases" like that of the Tenth Lancers. In a book which is charmingly illustrated with the portraits of the Governor Generals and Viceroys and in which there are at least four plates relating to his own excellent self, the portrait of Lord Ripon, the object of his countrymen's derision and of the Indian's devotion, has found no place. The value of Lord Curzon's book as a historical record, is diminished by a glaring deviation from that strict adherence to the whole truth which we should expect from one who regards truth as an attribute peculiar to Western people and as one to which Orientals are strangers. The book is an excellent record of the heroic self-sacrifice of our British rulers during their terms of exile in the inhospitable tropics ; but in so far as it is written with a special purpose—a purpose which the author has but imperfectly concealed—it loses its value as a serious

historical document After all, Lord Curzon was unable to carry out the good Queen's exhortation—"Be kind to the Indian people".

Violence is always associated with war. Warfare as conducted by nations which follow a religion of Divine origin offers no exception to the rule. The Secretary of State for India, in a despatch dated London, September 18, 1879, on the subject of the massacre of the British Mission at Kabul by mutinous Afghan troops, assured the Viceroy in Council of the Home Government's steady support in all measures which might be necessary "to vindicate the honour of Great Britain, and to exact redress for the murderous violence to which the members of the Mission have fallen victims". The measures taken do not appear to have been tempered with discrimination. The *Bombay Review* observed at the time that the refusal of the authorities to permit (British) special correspondents of the leading papers to accompany General Roberts "was prompted by a desire to prevent reports of the 'vengeance parades' getting into the press here and at home". The *Statesman* also condemned the "glorious retribution" which consisted of "slashing and shooting prisoners, and the hanging

of the enemy's leaders on the charge of high treason against an Amir who had already abdicated rather than countenance such proceedings".

Well has it been said that things assume different appearances to different people according to the aspect under which they are looked at. Each one concludes that the appearance to him represents the reality ; whereas, had he looked all things from all points, the appearance would have been wholly changed. But vanity exalts those who are under its influence above all others and leads them to regard their own particular opinions as unchallengeable. It does not at all appear that the possession of the highest ethical system has placed Christians above and beyond such human weakness. Biblical morality, which rests on Divine authority, needs must be perfect from the start. No question of progressive realization of higher conceptions could arise in respect of it as in respect of religious systems of merely human origin. We are told by a writer in the *New Statesman* (April 30, 1927) : "Most people, anyway, would admit that in mediæval Europe the natural human desire for more comfort and less pain took forms, which, if we assume

that we have progressed since their day, must seem to us obsolete and 'quaint. Where we look for mosquitos, they saw the wrath of God ; what we spend on life-insurance they spent on masses". In this respect, therefore, the Divine religion of the Cross does not appear to be in a better position than merely human religions.

Commenting on the Indian Criminal Administration Report the *Pioneer* (June 16, 1901) observed that the statistics gave one actual criminal to every thousand persons. The writer observed further : "As crime is in some cases a hereditary profession in India, and as every large city contains a number of 'habit and repute' criminals, the smallness of the figure speaks eloquently for the general character of the Indian peasant".

In an article on primitive Christianity Mr. W. S. Lilly explained in the pages of the *Nineteenth Century* (September, 1898) the origin of the sense of superiority which pervades Christendom. He wrote :

We find that the first great note of the Christian community, [in the second epoch of Christianity, which is fixed between 43 and 70 A. C.] as of the Jewish Church from which it sprang, was separation

from the world around it. "A chosen race, a royal priesthood, a holy nation, a peculiar people", Peter calls them. And the word *ecclesia* implies all this. They were called out of the world. This is the very meaning of the term "elect".

European nations have undoubtedly conferred great benefits upon non-European aborigines whose countries they have appropriated. European writers have written cart-loads of books descriptive of such achievements. But there are certain serious aspects connected with such spoliation of territory which are kept well in the background. We have alluded in these pages to some of these aspects. As an English reviewer, addressing English readers, has observed: "The complete autonomy of white peoples is the principle on which the State system of the modern world is based". The principle, as we have seen, emanates from the sense of superiority which is inculcated by the Bible. As the same writer has observed, there is a "settled habit that assumes that the native exists for the benefit of the white man, and has no rights where his interests conflict with those of his superior".* Another unhappy aspect finds expression in the prevalent saying

* *The Manchester Guardian Weekly*, May 6, 1927, p. 354.

that beer and the Bible are the two benefits which follow the Englishman in his career as an empire-builder.*

The history of the Reformation acquaints us with the real value of Christianity as a factor in the ethical progress of Europe. The Reformation, as commonly understood, was the religious and political revolution of the sixteenth century which led to the partial disruption of the Catholic Church and to the establishment of various Protestant Churches in Europe. It was in large measure the result of a revolt against the Papal authority over the human mind. The Catholic Church denied the right of the individual to interpret the Bible for himself and it required every man to implicitly follow its own authorised interpretation. In addition to his claim to spiritual sovereignty over the world as the representative of Christ, the Pope laid claim to a direct power over the civil governments. Pope Nicholas II (1058-1061) declared that Jesus had conferred on Peter the control (*jura*) of an earthly as well as of a heavenly empire ; and this phrase was embodied in the canon law. Another Pope, at a later date, asserted that James the

* *The Manchester Guardian Weekly*, May 6, 1927, p. 346.

brother of Jesus left to Peter not only the government of the whole Church, but that of the whole world (*totum seculum gubernandum*). The Reformation was in fact a revolt of the human mind against the arbitrary authority exercised and demanded by the Church. The claim was based on Scriptural authority ; but it was clearly incompatible with a high ethical ideal. It is no wonder that in the ranks of those Europeans who have contributed to the advance of modern science there are to be found much fewer men from the reactionary Catholic Church than from the more progressive Protestant Churches. Many men of the highest intellect in modern Europe have been agnostics who have drifted away from the Reformed Churches. The Catholic Church could not have produced such men, for the simple reason that it is in closer proximity to the fountain-head of Christianity, the repository of ignorance, than the Reformed Churches are.

Efficiency, mental and moral, depends on the power of individual thought ; but modern educated society, overwrought and overwearied under the terrible strain of competition, is largely formed of men whose power of individual thought, except in matters which appertain

to their own special concern, has weakened and who are apt to take their ideas at second-hand. Men are often incapable of bringing reason to bear upon hereditary prejudices ; many prudently stick to the heritage of nursery tales handed down by their fathers ; many keep to old and tried errors ; and a vast number know not the meaning of doubt, for doubt springs from thought. Mr. Gandhi, who began his career as a busy lawyer and who afterwards attained, through politics, immense popularity as a spritual leader in India, has succeeded in winning the applause of Christian missionaries. These missionaries say that Mahatma Gandhi's influence and his frequent references to Christ and the Sermon on the Mount have greatly advanced the sacred cause of Christianity in India. It may or may not be so. But one thing is certain. The Mahatma and other eminent Hindus do not appear to be cognisant of certain fundamental differences between Christianity and Hinduism. An Indian convert who has been raised to high eminence by missionaries as a Mahatma or saint, Sadhu Sundar Singh, has expressed the very essence of Christianity by stating that men's "happiness and bliss does not depend on increase of

knowledge but on living according to the will of God by faith and obedience".* This, indeed, is what stands paramount in Christianity—to live, not according to the light of knowledge but according to the will of God as disclosed to man in the Bible. To find out what the will of God is the only way for man is to have complete, unquestioning faith in the Bible as the word of God ; and to live according to God's will he must implicitly obey the authority of the Church (if he is a Catholic) or (if he is a Protestant) the teachings of the Bible as he may understand them. The Hindu position, however, is that knowledge is essential to the appreciation of truth and that reason is of the very essence of humanity. It has been said that while a statement which is incompatible with reason should be unhesitatingly rejected even if it proceeds from the mouth of Brahma himself, a truth based on reason should be welcomed even if it is uttered by a mere child. Here the sharp difference between the two religions may be noted. Another essential point of difference has been indicated by Professor M. Hafiz Syed who says that according to the

* *The National Christian Council Review*, quoted in the *Indian Review* for May, 1927, p. 330.

Hindus "man is not a mere particle of dust, visible to-day and gone to-morrow. Contrary to the Christian doctrine, the Vedic conception of man does not find any trace of what is called the original sin in his nature. As against this view man is believed to be an *amsa*, an essential part, of God himself. All schools of Indian Philosophy insist upon the Divine nature of 'man'. The 'Hindu is taught that it is his bounden duty to keep his body and soul pure and uncontaminated as they form part of the Divine Whole. Fear of eternal punishment and hope of reward do not form his guiding motives. Fear of pain as a consequence of evil-doing in the present existence is no doubt placed before him ; but he is assured that by undergoing suffering commensurate with his misdeeds, as well as by meritorious action he may, in his present life or in a future life, rehabilitate his *átmá* which is part of the *Param-átmá*. We state these facts merely to draw attention to fundamental differences between the two religious systems and not to proclaim the superiority of either. It may, indeed, be doubted whether Hindus of great position who win the applause of Christian propagandists by laudation of the

Christian system have given much thought to these matters.

Dean Inge has driven a nail into the coffin of the chimera of Christian moral perfection by the following pronouncement: "The unscrupulousness of the priestly character is almost proverbial. The man who wants to make a square deal—neither to do nor to be done—would rather deal with profane Esau than with pious Jacob. Hence the wide-spread opinion that religion and conduct have not much to do with each other". So much for the supremacy of Christian morality which is proclaimed with a flamboyance which no other religion in the world could excel. The Hon. Bertrand Russell gave the following precis of Christian morality in a lecture delivered by him in 1927 :

It is frequently argued that we should all be wicked if we did not hold to the Christian religion. It seems to me that the people who have held to it have been for the most part extremely wicked. We find this curious fact, that the more intense the religion of any period and the more profound the dogmatic belief, the greater has been the cruelty and the worse has been the state of affairs. In the so-called ages of faith when men really did believe

the Christian religion in all its completeness there was the Inquisition, with its 'tortures: there were millions of unfortunate women burnt as witches; and there was every kind of cruelty practised upon all sorts of people in the name of religion.

We find as we look round the world that every single bit of progress in humane feeling, every improvement in the criminal law, every step towards the diminution of war, every step towards better treatment of the coloured races, or every mitigation of slavery, every moral progress that there has been in the world, has been consistently opposed by the organized Churches of the world. I say quite deliberately that the Christian religion, as organized in its Churches, has been and still is the principal enemy of moral progress in the world.*

Certain comments made by the *New Statesman* (May 14, 1927) on the subject of the Chinese imbroglio have an important bearing on the subject-matter of our thesis. The writer observed that "it is not simply the old China in a new uniform and with a new slogan that has come out of Canton, but a fundamentally new movement.....It is ludicrous to pretend that this national movement is a flimsy creation of a handful of agitators,

* The lecture, on "Why I am not a Christian", has been issued in booklet form by Watts and Co., Publishers, Fleet Street, London.

whether Russian or Chinese". The writer did not share the 'common belief that the Chinese would not only understand force, as applied by the Western nations, but would like it, "that, in fact, they will lick the boot that kicks them". He deprecated the notion that a repetition of the Shanghai plan (i. e., the plan of blockade, bombardment and "re-occupation") by the British as "it would not even bring any momentary gain, unless the satisfaction of a revengeful instinct—called, of course, the 'vindication of British honour'—can be called a gain". The same liberal-minded writer pointed out that while England was inclined to take advantage of China's helplessness and to be aggressive the other Western nations were not disposed to co-operate with her. Of these nations he wrote : "Moral conditions apart, the nations of the West are little disposed to put their hands in their pockets for costly military enterprises at the ends of the earth, whether for merchants or missionaries". Major D. Graham Pole had occasion to point out in the columns of an Indian paper in June, 1927, that the cult of force and the spirit of revenge controlled the foreign policy of one of the greatest

Christian nations. He quoted the views of an eminent British Imperialist, Lord Meston, who urged his countrymen to show in China a firm hand, in other words, as Major Graham Pole observed, force.

In India an unpleasant situation has been created by rampant Imperialists who have treated as waste paper Queen Victoria's proclamation of 1857 in which that noble sovereign solemnly declared that in the prosperity of her Indian subjects will be her strength, in their contentment her security and in their gratitude her best reward. The opinion of a typical British officer, a member of the Indian Civil Service now on the retired list, as quoted by the Rev. Canon Green, Chaplain to His Majesty the King, in a communication to a British journal will illustrate our meaning. Alluding to a suggestion that educated Indians staying in England should be treated with kindness and consideration by the British people, on terms of equality, this ex-officer expressed the opinion that "no good can come of treating coloured men as if they were our social and moral equals. It only puts them above themselves, and makes them expect the same treatment when they return

to their native country ; but in India it is utterly impossible to treat natives as our equals. We rule in India by our prestige. The day when the great bulk of Hindus, or indeed any large number of them, ceases to regard the Europeans as their natural superior will mark the end of our empire in India". This is frankness itself ; and there is not the slightest doubt that it reflects the opinion actually held by the majority of our rulers. Now, whence does this overweening sense of racial superiority proceed ? It arises from cherished beliefs founded on the prevailing religion. It is indeed strange, as Amiel has pointed out, that the race of man should have gone forward so far and so well when all the while most of what it was thinking and believing was not true.

We have made an endeavour to place before our readers the outstanding features of Biblical morality as exhibited by the Bible itself and as reflected in the life and conduct of the majority of those who are followers of the great religion which is founded on that book. The facts stated must be clear enough to those who are capable of thinking for themselves. But unfortunately most people are content, as the Rev. T. Pearson has observed,

to be fashioned on the conventional model. Custom makes thralls of most men. We praise men of genius for leaving the beaten track, but even men of genius keep to the beaten track in nine-tenths of their lives. We quote the following words of the Rev. T. Pearson which are worth their weight in gold :

The heroism our age needs is resolute loyalty to deliberately formed convictions. Men should, at all hazards, do right more and more, from the teaching of their own enlightened minds ; less from sympathy with the multitude, since numbers are no index of truth and singularity is preferable to sin. There are men, and such multiply among us, who have set their faces against the humbugs and unrealities of social, commercial, and religious life ; men who will retort upon such usage and edict as society upholds, as did ancient nonconformists upon the Babylonian despot : "Be it known to thee, O world, that we will not bow down and worship the golden image which thou hast set up". Such men who show the clear stamp of individual mind, and move to all duty under the high sanction of enlightened individual reason are, however, the exception. They should be the rule.

Modern culture is sapping the foundations of the religion which is supposed to have come from God and which claims to embody the

highest ethical system the world has ever known. Mr. F. J. Gould has stated in the *Literary Guide* for July, 1927, that while the Middle Ages may be excused for failing to give a rational explanation of the Gospel, the dullness of the theologians of modern Europe is not excusable. He has observed : "The *Times* newspaper—which, like the well-beloved and discreet Vicar of Bray, beautifully adapts its doctrine to the way the wind blows—has definitely dropped the literal interpretation (which I was myself devoutly brought up to accept) and on May 28 spoke as follows to Christian England and the isles of the sea :

No doubt, when heaven was believed to be a place above the blue vault of the skies, the Ascension was represented as the progress of the Lord through space to his throne in a fixed place. The imagery was based on an archaic cosmology which no one to-day accepts ; but it is the happiness of wise men, in rejecting ancient forms, to preserve the truth they express.

The greater includes the less. The Ascension story is one of the turning-points in Biblical history. Feel free to treat that story as legend, and you are free to treat every lesser 'miracle' of the Scriptures in the same

delightfully easy mode". We are here presented with evidence of a reassuring kind in attestation of the intellectual advance of humanity. As Archbishop Temple has observed, all true improvement of the intellect depends to a very great degree even for the acquisition of knowledge, but to a still greater degree for the acquisition of new power and new insight, upon the springs of the intellect itself, and upon the part it takes in receiving, in assimilating, in digesting the instruction given to it. A religion which hampers individual thinking and demands implicit obedience to authority necessarily retards human progress. A religion which claims perfection on Divine authority and which stifles inquiry regarding the fundamentals of faith seriously impedes the search for truth. As Professor A. Fraser has observed: "Indolent aversion to that suspension of judgment which is implied in all honest inquiry is the common obstacle to the pursuit of what is true". We have been told by Dr. J. B. Crozier in "Civilisation and Progress" that as culture advances, a general amelioration takes place all along the line. "Not only does knowledge draw after it a change in religion, but it precipitates from itself a world of new

arts, inventions, comforts, and conveniences, which, by altering the relations in which men stand to each other, breed new customs and ways of life, new morals and habits of thought". There is consolation in the thought that the benumbing influence of religion which is opposed to freedom of the intellect is on the down-grade in the progressive countries of the West.

It is not our present purpose to institute a comparison between Christianity and Hinduism, although we have incidentally referred to a few points connected with the latter religion by way of illustration. Truth and the higher virtues are claimed as exclusively Christian virtues. We may, in this connection, refer to what Mr. M. H. Syed, B.A., has stated in the *Vedic Magazine* for July, 1927, concerning the Upanishads, which form part of the earlier philosophical literature of the Hindus. The very existence of Sanskrit literature was unknown in Europe till the latter part of the eighteenth century. It is now known that when the Greeks invaded north-western India towards the end of the fourth century B. C., "the Indians had already fully worked out a national culture of their own, unaffected by

foreign influences". * But even at the present day Oriental antiquities are esteemed of no account in the West. Thus, the thirteenth edition of the "Encyclopædia Britannica", which has an article on "Advance to Victory" and another on "War Graves" in connection with the recent World War, has found no place for the Vedas or the Upanishads. But the German thinker Schopenhauer had said of the latter : "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death". Mr. Syed, in reviewing Mr. R. D. Ranade's work on "A Constructive Survey of Upanishadic Philosophy" (Poona : Oriental Book Agency) has stated :

In recent times some of the Western scholars and interpreters of Indian thought have doubted the existence of a high and sound ethical standard in the ancient Indian scriptures. They will do well to

* "A History of Sanskrit Literature" by Dr. Arthur A. Macdonell, Boden Professor of Sanskrit and Fellow of Balliol. Referring to the Buddha Sir Denison Ross has stated in his introduction to Edwin Arnold's "Light of Asia" : "It came as a shock [to Europeans] that five centuries before the birth of Jesus Christ a man had preached all the essential virtues of Christianity".

glance through "The Ethics of the Upanishads" (chap. vi) in which theories of the moral standard, moral ideal and practical ethics are ably expounded. There is no topic of vital ethical import which does not occupy a prominent place in one or other of the Upanishads. No spiritual development is possible without a high moral standard. The ancient philosophers of India looked upon truth as a supreme virtue. In section 19, chap. vi, p. 311, Professor Ranade says: "More, however, than any of the other virtues, truth seems to find particular favour with the Upanishadic seers. Illustrations of this virtue are scattered in various Upanishads. When audacious potentates speak from the Viceregal chair that in Indian scriptures there does not seem to be any consideration made of the supreme virtue of truth, it were much to be wished that they had studied the Upanishads, where Truth is inculcated as the supreme virtue, before they made their daring statements".

Professor H. G. Rawlinson states in his "Indian Historical Studies" that King Asoka was the most tolerant of men. He observes that "there is no reason to consider Asoka as an isolated phenomenon in early Indian History: the rare glimpses [afforded to us of Vikramaditya, Harsha, and others, when the veil of deep obscurity which rests on pre-Mahomedan India is for a moment lifted, reveal

to us a well-governed, prosperous land, with an enlightened administration, and a highly civilised population. Asoka's edicts would have been thrown away upon an ignorant, brutal or 'vicious nation. They confirm the statements made by such independent witnesses as Megasthenes in the third century B. C. and Hiuen Tsiang in the seventh century A. D. that in ancient India the standard of morality was extraordinarily high".

The fact is often lost sight of that Christianity is the State Religion of the great ruling power in India. Although the declared policy of our Government is one of religious neutrality, it is but natural that the work of religious men engaged in bringing the message of salvation to the benighted heathen should receive the sympathy and to some extent the support of members of the ruling race. In our own time men like Sir Charles Elliott, Sir Andrew Fraser, Lord Sydenham, and Sir Michael O'Dwyer have made no secret of their leaning towards Missions. We have referred in the Preface to the policy of Lord William Bentinck. Another great soldier-statesman in India, Sir Herbert Edwardes zealously advocated a more Christianizing policy in the

Government of India. He founded the Church Mission Society and the Mission School at Peshawar which bears his name. In 1914 the Bishop of Oxford confidently assured a London meeting of the Oxford Mission to India that the Indian Government was determined to do its utmost to encourage the religious influence of Missions. Weak and impotent as they are through want of solidarity, it would be nothing short of suicidal for the Hindus to be contemptuous towards or indifferent to the activities of the mighty organization (an important branch of which has the influence and inspiration of the British Empire at its back) whose avowed aim is to completely subvert their national culture. It is but the plain duty of educated Hindus to seriously examine the claims of Christianity in a spirit of friendly inquiry, with a view to the final acceptance or rejection of that religion. It is the chief business of Hindu leaders at the present day to uproot the evils of *laissez-faire* in life and to lay down the track of a newer and more vigorous way of life.

Mr. Alfred Noyes has expressed the view of the majority of pious Christians in saying that there is at the present day, in the civilised

countries of the West, "every sign of a disintegration rather than a building up". Pious people are indeed horrified at the results of a materialistic civilisation which they observe around them. They sigh for the good old days of the Age of Faith. A Christian writer has asked: "When the Bible is rejected as authority in religion and morals, what standard have we"? (*Signs of the Times*, Mountain View, California, Vol. 54, No. 26). It is indeed distressing to men of faith to find that the intelligentsia of the West have discarded the Bible as a guide to conduct. Mr. Noyes, indeed, finds that the reason for the breaking down of standards and the devastating decadence in morals is to be found in the fact that "for more than a quarter of a century now the intellect of Europe has been almost entirely agnostic". The development of the intellect has, indeed, proved disastrous to Christianity. As we have seen, there has always been a mutual antagonism between that great religion and knowledge. We have no doubt, however, that in spite of occasional stagnation and even backsliding, civilisation is pressing onwards and is making for the world's improvement.

Looking at the question from a Christian point of view, can it be said with confidence that Christianity has succeeded in making this world better? God as the good and loving Father of mankind could only have desired the happiness of all his creatures. We are assured by Pastor Otto Stockmayer that God did take an important step for the betterment of mankind. "The nation of Israel had been chosen by God to bless the world in bringing to it the knowledge of God's salvation. The Lord had suffered the heathen to go their own way". ("Wisdom from God"). It must be confessed that the Omniscient One made an unhappy choice of his agent. As the good Pastor tells us, Israel as a nation "failed to understand their vocation and became a curse instead of a blessing in the earth". Apart from the Jews, have the other nations on whom God's choice has since fallen proved such that in them all the nations of the earth may be said to have been blest? Has contact with the Christian nations of Europe proved much of a blessing to the aboriginal inhabitants of America, Africa and Australasia or to the negroes in the United States and to the people of China?

If Europe had whole-heartedly adopted Christ's injunction as to other-worldliness, if Europeans had taken no thought for the morrow and if they had led an ascetic life, European civilisation would have been impossible. Europe has been brought to its present condition through the activities of its intellectual classes. These classes have rejected Christ's rule of life, which he taught as one of the cardinal virtues. That rule has been known and followed in practice in the East—in India—from a time far anterior to the birth of Christ. It has, indeed, moulded the character of the Hindus and made them what they are. In this view they may be regarded as better Christians than the people of the West who profess Christianity. The best men of the West, on the other hand, have regarded labour as the salt of health, the mainspring of character. Helvetius wrote : "The labour to which man was originally, they say, condemned was not a punishment of heaven, but a benefactor of nature". Strenuous life, to borrow President Roosevelt's phrase, sums up the characteristic of Western life. This is by no means in keeping with the principle laid down by Christ. It is toil and effort that really develop man.

These operate to promote culture ; and with the advance of culture a general amelioration must follow.

We have seen (p. 238) that humanity to criminals is a modern policy and 'is not a product of Christianity. But the Bible is said to contain the alpha and omega of all morality. Dr. W. B. Riley of Minneapolis (whose views have been summarised by the *Review of Religions*) has asserted : "The moment you dispute the authority of the Bible you dissolve the only basis of morals and ethics". How was crime treated in the good old days when the authority of the Bible held undisputed sway ? In 1810 Sir Samuel Romilly's proposal to abolish the death penalty for shoplifting to the value of five shillings and upwards was denounced by Lord Ellenborough (who, as Governor-General of India, sent the avenging army to Kabul and issued a bombastic proclamation on the recovery of the gates of Somnath from Ghazni) as "pregnant with danger to the security of property", the proposal being thrown out by the House of Lords by thirty-one votes to eleven, an archbishop and six bishops voting with the majority. The same great reformer's endeavour to abolish drawing

and quartering in treason cases was opposed as "breaking down the bulwarks of the Constitution". Humaner views have prevailed in the West as the authority of the Bible has declined.

To the thinking Christian it must be a painful reflection that the failure of Jehovah's original creative scheme in the Garden of Eden should have been followed by the failure of Jesus to render the world better. A modern Christian journalist has to make the following confession :

The world is as yet not Christian, except nominally, and the teaching of the Sermon on the Mount is still far in advance of any ideal which humanity has realized. Resentment plays a part in public life, and hate is a motive force in business and in politics. We do not ordinarily turn the other cheek, and we are most of us quite incapable of loving everybody, and would make ourselves the object of deserved contempt if we pretended that we were. (*The Statesman*, January 16, 1927).

As a moral force, the religion which claims Divine origin has not proved any better than the other religions of the world.

Truth cannot be settled by show of hands. Strength of faith in dogmatic religions is no proof of their truth. Seneca of old warned men

against following like sheep, and advised them to govern themselves by reason instead of following other men's fashions. Reason, as Bishop Butler has told us, is the only faculty we have wherewith to judge anything—"even revelation itself". Owing to the limitation of his faculties, in knowledge man has no power to penetrate beyond the phenomenal. Immediately (as Sir Willam Hamilton has emphasised) we leave the certainties of phenomena, and begin to inquire after what has not revealed itself through our bodily or mental sensations, we find ourselves running into the regions of pure fancy, and our real knowledge to have ceased. In Christianity "Faith" is a characteristic term. It is taken by theologians to be the opposite of fear. Fear, it is said, is an instinct that drives men to play for safety and cling to security. Faith, on the other hand, is heroic and dauntless. "It works", says Paul, "by hope and love". It is regarded as a substitute for knowledge. "Faith means, we are confident of what we *hope* for, convinced of what we do not *see*". (Moffatt's translation of the Epistle to the Hebrews). Faith, in this sense, is really a poor substitute for knowledge. A Christian writer has said in the *Hibbert*

Journal for April, 1926, that "knowledge or certainty is the security of the intellectual life ; faith is an attitude of the will in face of uncertainty". Such attitude of the will is a dubious factor ; it must differ according to varying environments. This theory would place fetishism parallel with the traditional theology of Western Europe. Thus does religious piety place many modern men intellectually behind the age.

The question is sometimes asked in the West, Why not give Christianity a trial ? G. B. Shaw has, indeed, stated that Christ's way has not been tried. But there is much confusion as to just what Christ's way is. For one thing, the Christian world has adopted wholesale the view of St. Paul that Jesus was a predestinate divine blood sacrifice made in atonement of the original sin of the first man. This view is set forth in Paul's Epistles. Doctrinal Christianity has been built up, as Mr. Wells has stated in his "Outline of History", on this view. Bunyon's Pilgrim got rid of his great burden of sin when he caught sight of the Cross. Bunyon in his charming allegory has followed the prevailing opinion regarding Salvation. But, as Bernard Shaw has pointed out, Jesus

really taught that it was his special business to make sinners feel the burden of their sins and stop committing them, instead of assuring them that they could not help it as it was all Adam's fault and that it did not matter as long as they believed in him as the Redeemer. Popular Christianity or Pauline Christianity, on which practical morality in Christendom is based, has set up for itself the image of Christ crucified to save mankind from Adam's sin. It teaches that damnation is avoidable only by faith in the sacrifice on the Cross. As Bernard Shaw has expressed it, it makes Christ say, in effect, "Go and sin as much as you like : you can put it all on me". In the cultured ranks in the West at the present day this view is being dropped ; and, relying upon the nobler utterances of Jesus to be found in the Gospels, * learned Christians have come to see that Jesus intended to put up the standard of conduct, not to debase it and to require Christian righteousness to exceed

* Outside the synoptic gospels, we find St. John saying : "Behold the Lamb of God, which taketh away the sin of the world". Christ himself is reported as saying : "Verily, verily, I say unto you, he that believeth on me hath everlasting life". We must believe to be saved. We should not seek to be saved by our own deserts. We cannot be.

that of the Scribe and Pharisee. This modern view is helping largely to raise the moral standard in the West, although secular education is the main factor in the moral amelioration. If the great nations of the West succeed in establishing a religion based on the highest utterances of Jesus and other eminent men as recorded in the Bible, to the exclusion of the rest of the Holy Writ, they will make the world a better place to live in than it is now. Christianity in this sense has not had a trial. As matters stand, each Church asks men to regulate their lives and to base their ~~ideals~~ upon a certain conception of Christ which is put forward, on Biblical authority, as the one true conception. The hapless heathen (who is Christianly hated) is offered a blind bargain; he is asked to buy a pig in a poke. Men in this perplexity will readily assent to St. Paul's maxim: "Prove all things; hold fast that which is good".

The Rev. C. F. Andrews has, in an article in the *Modern Review* for August, 1927, furnished ample corroborative evidence on the subject of the intimate connection between Biblical teaching and colour discrimination in Christendom. The Dutch colonisation in South Africa

commenced, we are told, in 1652, while the English did not make their presence felt in that country till the early part of the nineteenth century. The Dutch, we are assured, are essentially a religious people. The first law of this people is : "There shall be no equality between black and white, either in Church or State". As a God-fearing people the Dutch imbibed their ideas from the Bible. They knew "that the Africans were the children of Ham, of whose son, Canaan, it has been said : 'Cursed be Canaan : a servant of servants shall he be unto his brethren'. Thousands of Dutch farmers on the back veldt believe, even today, that this sentence is the word of God". There are millions of Christians, besides the Burghers, who entertain the same belief, for which the New Testament furnishes ample support. Very rightly has Mr. Andrews observed : "The colour prejudice goes very deep indeed, when really good and kindly people justify it on the ground of their most cherished religious beliefs".

The Bible, in the hands of many modern theologians of learning, has assumed a most sublime character and must appear like a flawless gem to all those who are unable or

unwilling to look into the book closely for themselves. In very recent times special editions, amended or expurgated, of the Bible have been issued for the use of children and the heathen. But as inquirers we are really concerned with the original work as it stands and we must let it speak for itself. No one knew the real Bible more intimately than Martin Luther, the great leader of the Reformation in Europe. We have seen how the Bible influenced him in his attitude towards knowledge. His narrowness is further illustrated by his feelings towards his contemporary Ulrich Zwingli. He felt that it was hopeless for the Swiss Reformer to attain salvation as he was so unsound, spiritually, as to regard heaven as an assembly of "all the saintly, the heroic, the faithful, and the virtuous" where pagans like Socrates, Aristides and Cato would find seats.

There can be no doubt that religion is a determining factor in the moulding of national character. Bigots like Luther are not wanting in the twentieth century in Europe. Thus we have Sir William Joynson-Hicks, the present English Home Secretary, a most devout Christian, a leading light in the World's

Evangelical Alliance and a powerful supporter of foreign missions. The Evangelical Alliance is an association formed in England in 1846 for the purpose of religious revival, and it aims at promoting the interests of scriptural Christianity. The great Sir William, as an Evangelist, is a firm believer in the divine inspiration, authority and sufficiency of the Bible. He holds that faith, in the particular aspect known to him, is the "one and only force which can regenerate the world". To him morality is a matter of secondary importance. He holds : "We cannot regenerate the world on mere social principles or on moral virtues". His statement that "pure religion might show itself in living a decent life, but a person might perfectly easily live a decent life without any foundation of pure religion", representing as it does the general opinion of Christians, indicates that Christianity, the "pure religion" is not directly concerned with the cultivation of a decent life. But, as we know, the real foundation of civilisation is not religious faith but morality. It is the adoption of erroneous religious dogmas that must really account for the demoralization of Western nations. The theory which attributes their demoralization

to the fact that Christianity was first adopted by the wicked barbarians of Europe who corrupted it is altogether unsound.

The priestly class in Christendom have not proved themselves much superior to the corresponding classes in heathen lands. The clergy claimed extraordinary privileges for themselves. An important feature in English criminal law is known as Benefit of Clergy. It began with the claim on the part of the ecclesiastical authorities in the twelfth century that every *clericus* (a term which came to include a large number of persons in minor religious orders and even those who by being able to read the opening words of verse 1 of Psalm li were held to be capable of entering holy orders) should be exempt from civil punishment. The claim was based on the Biblical text, "Touch not my anointed, and do my prophets no harm". (1 Chron, xvi, 22). The privilege was extended to peers in 1692. It was an obviously unjust law ; but it was not abolished till 1827, in the reign of George IV.

Brigadier General R. E. H. Dyer, of Amritsar fame, whose death occurred at Bristol on July 23, 1927, was to the great

majority of Britishers a distinguished hero who saved India for the Empire. The General honestly believed in 1919 that a widespread conspiracy existed aiming at the overthrow of the British Raj and that an organized rising of the natives was not only possible but imminent. He regarded the huge crowd of men, women, and boys gathered together in the *cul-de-sac* of Jallianwala Bagh square as the very people who had a few days previously committed murder and arson in other parts of Amritsar and who were amongst the conspirators. He believed that if he made a terrible example of these murderers and shot them down ruthlessly (they being altogether unarmed and offering no resistance) he would be saving the British Raj from imminent danger. He had no doubt that he would by that act win the laurels of a hero. The majority of his countrymen were of the same opinion. Even now, when the real character and extent of the street rioting and hooliganism are perfectly well known to our administrators, the majority of the British people are under a delusion as to the truth. A sympathetic British Judge, who regarded the General as a real hero, held in the *O'Dwyer v. Nair* libel

action that as Dyer acted with the intention of saving the Empire he was therefore justified and that the Army Council acted wrongly in the summer of 1920 in confirming the decision of the Commander-in-Chief in India and in retiring the hero. In an able and sympathetic obituary article in the *Manchester Guardian Weekly* (July 23, 1927) the writer observed: "Prompt severity is often justified and wholesome, but there is a limit beyond which we cannot go, and when that limit is reached courage must be shown not in dreadful resolutions but in accepting great risks and exercising patience. Dyer, too, might have recognised that if he had not been trained in a school which thought in terms of dominant and inferior races rather than of our common humanity". But it must be remembered that the great General received his training in the same school as the majority of his countrymen.

Of the precise character of Christian ethics, as a moral science, outsiders necessarily possess only a faint glimmering. For one thing, Christianity refuses to give credit for right living as an effectual means of salvation, apart from complete faith in its own fundamental tenets. Further, it does not regard it as

possible even for Christians to live a decent life by their own unaided efforts. It lays down that man must in this matter depend upon Divine grace. You cannot, says Pastor Otto Stockmayer to the Christian, come up to the true standard without Divine love. And this "Divine love" must be taken in a special, restricted sense. It is, of course, God who works in man both to will and to do His pleasure. This God, according to the theologians, is not God the Father, or God the Son but "God the Holy Ghost who works in you and in me both to will and to do. He works *in* us what we are called to work *out*". In this view it becomes utterly impossible for a non-Christian to be a moral man.

Sir Walter Raleigh, the great Oxford Professor, has in his "Laughter from a Cloud" discussed the question, "How it is possible to be a Christian and a gentleman"? In considering Christian ethics, he notices the great difficulties and contradictions which are apt to arise when we conceive of some of the highest precepts of the Gospels as being accepted and followed by all the individuals of a nation. Thus, "Take no thought for the morrow" really means "Be ye improvident",

whatever may be said to explain it away. In fact any popularization of the Gospels, as Sir Walter has observed, "always has been, and as far as can be foretold always must be, something of a parody".

We have dilated upon the results of the Christian doctrine of exclusive salvation, especially as affecting racialism. The traditional Christian view of the final destiny of non-Christians is that those unhappy beings are "passing in a terrible procession, minute by minute, to an eternal woe". This view is honestly held by the majority of Christians on the authority of their sacred scriptures. The more thoughtful men in the West at the present day are inclined to drop this dogma, notwithstanding its fundamental character. Dean Inge has courageously expressed his concurrence with Lecky in holding that this doctrine blots out the fundamental notions of right and wrong ; it extinguishes the light of conscience ; it teaches men to stifle the inner light as a lying witness. He has added : "Of the atrocious cruelty to which this theory logically leads it is unnecessary to say more". Belief in the doctrine of exclusive salvation inevitably leads men to regard themselves as the elect and to look

down upon outsiders with contempt and hatred, as their inferiors. Only a great Rationalist like Sir Arthur Keith could say: "We really must not look upon ourselves as absolutely perfect beings, and think that everybody outside our circles is in error. We must try with a larger degree of sympathy to understand their point of view if the world is going to be at all a livable place".

In these pages a humble attempt has been made to bring into prominence the striking antagonism that exists between knowledge and the religions of the Bible. It must be staggering to many to learn that Christ Church, Oxford, refused to admit Robert Southey as a student because of his religious views which were opposed to Christianity. As we have seen, Trinity College, Cambridge, kept Darwin's "Origin of Species" out of its library. Mr. J. B. S. Haldane, the eminent biologist, has stated that at the age of eighteen they tried to sack him from Eton for introducing a copy of Haeckel's "Riddle of the Universe". Speaking at the annual dinner and reunion of the Rationalist Press Association on June 27, 1927, Sir Arthur Keith stated that the great purpose of that Association was to try to bring

reason into life as far as p/acticable and as far as reason—as he was sure it will—will make the world a better and a happier place to live in. He added : “How is it going to be done ? I know of only one way of attempting to make the world more rational, and that is by the increase in all kinds of knowledge”. Very different is the Christian way, which is the way of faith in Christian dogmas. Would it be right to assume, without inquiry, the absolute perfection of Christian ethics which is founded upon such faith ?

When Giordano Bruno was being tortured on the rack and tempted to recant he uttered the memorable words : TRUTH THAT I HAVE WORSHIPPED, KEEP ME TRUE. The cause of truth has often suffered in this world. Our inquiries have led us to the following conclusions : that doctrinal Christianity is altogether different from the real teaching of Jesus of Nazareth ; that the Biblical record which, in some places, invests him with Divinity and which makes him confidently expect the coming of Divine Kingdom in a few years and upon which has been built up the doctrine of Fall *cum* Salvation has produced disastrous results in the world ; that that record is of very

doubtful authenticity ; that it is probable that Jesus preached a new Kingdom of Heaven in the hearts and in the world of men, 'glimpses of his real teachings (which have been wholly lost upon the great bulk of his followers) being observable in such sublime passages as Mark xii, 28-31, where he informs the inquisitive Scribe that the greatest of all commandments constituting the essentials of religion are these two : first, there is but one God whom we should love, and secondly, we should love our neighbours as ourselves ; and that the uncultured people of western Asia and eastern Europe rejected the simple teaching of Jesus as new and revolutionary and adopted instead the doctrines of Paul and his successors who (as Mr. G. H. Wells has observed) expounded a subtle and complex theory of salvation, a salvation which could be attained very largely by belief and formalities without any serious disturbance of the believer's ordinary habits and occupations. Thus was truth stifled and thus has the world come to suffer direful torments.

Neo-Christians, as we have seen, disparage the Old Testament. They assert that the new Dispensation of Christ has repealed the

Mosaic dispensation. But the majority of Christians still stand by the Old Testament as the Holy Writ. The Old Testament deals with one God—Jehovah, the God of Israel. The New Testament has added God the Son and God the Holy Ghost, without giving the go-by to Jehovah, who is described as God the Father. Mr. T. R. Glover pointed out in the *Daily News* in August, 1927, that King David (the man after Jehovah's own heart) believed with other men of his day that there were many tribal gods and that each god's power was confined to his own allotted territory. Thus, the exile among the Philistines worshipped Dagon and not Jehovah, while the resident in Moab was under the divine rule of Chemosh. David held, as we find from his Psalms, that the gods had their frontiers and that Jehovah's rule was restricted to the land between Chemosh and Dagon. Long after David, as Mr. Glover pointed out, men believed that the gods of Israel were gods of the hills and not of the plains. The section of the Jews who, at a later date, accepted Jesus as the Messiah were greatly influenced by the old traditions; and thus we find ample evidence of racial discrimination in the New Testament. The expansion

of knowledge and the weakening of traditional faith in the West justify the hope expressed by Robert Burns :

For a' that, and a' that,
It's comin' yet, for a' that,
That men to men, the world o'er
Shall brithers be, for a' that.

Credulity is a common human characteristic. Referring to the English fanatic, Joanna Southcott, Mr. Michael Temple has stated in the *Referee* (July, 1927) that the number of people who will believe a thing for no other reason than that it is marvellous is legion, and they are usually utterly impervious to any sort of proof that their belief is patently ridiculous. It is claimed as a special feature of Christianity that it demands complete and unquestioning obedience to its dogmas. Has this resulted in placing it on a decidedly higher level than other religions? Take the case of Joanna Southcott. She announced that she was the woman spoken of in Rev. xii, and that she was to become the mother of the Messiah. Her mysterious Box was opened on July 11, 1927. It was found to contain (in the words of Mr. Michael Temple) "just as much unmeaning rubbish as one would expect to be

left behind by a half-crazy old maid". Mr. Temple adds : "The demonstration that the poor old thing was what the Americans expressively describe as 'cuckoo' was as complete as could be". But will the exposure kill the legend ? It will do nothing of the sort, says Mr. Temple. To the faithful, the demonstration did not matter one bit. Pious Christians cling to the belief that "there must be something in it". It may not be generally known that Joanna Southcott had a large following. At one time her followers numbered about 100,000. It was only at the end of the nineteenth century that the number dwindled.

It is only natural that the Church should defend to the last gasp its ancient prestige as the premier religious system of the world. But, in the words of Mr. Eden Phillpotts ("Thoughts in Prose and Verse"), history is rich in origins for the mental earthquake that engulfed high thinking and arrested progress through the Dark Ages. The old causes, as he further tells us, still operate ; Reason is still kept confined under lock and key ; war and lust of empire are still with the people of Christendom ; and there is still the clash

of creeds and the hatred and horror bred therefrom. Mr. Phillpotts writes :

The Bishop of Lichfield recently declared that civilisation is at the parting of the ways, and must now choose between Christ and chaos ! Yet is it not because civilisation was driven, on pain of death and damnation, to choose Christ that the present chaos largely persists ? The Bishop declares that the inefficiency of force is proven, and all agree with him. But his Faith depended upon force as long as it was able to do so, and would re-establish itself upon force to-morrow if evolution did not intervene.

The real choice, at the present day, lies between Christianity and common sense. Happily, there is every indication that the more intelligent sections of the community will eventually plump for the latter.

Our inquiry into the alleged supremacy of Christian ethics has been by no means complete ; but we have examined the claim in many of its aspects, and in doing so we have not omitted to refer to what lawyers would call the primary evidence of the contents of Christian documents. According to an old saying, either Jesus was God or he was not a good man—*Aut deus aut homo non bonus*. Whether he was God or not, has always been,

and is still, a debatable point. We know that his godhead was not admitted by his own countrymen, the Jews, who were his Father's chosen people and who had been taught to expect the coming of a Messiah as their deliverer. As mere men we feel that the question of the divinity of Christ is beyond our jurisdiction. We have attempted an examination of Christ's character from a purely human standpoint. The conclusion we have arrived at accords completely with the latter part of the old saying which we have quoted.

It may be hoped that those who pay serious attention to the contents of the Bible, to the teachings of the Churches and to the broad results as shown by the facts of history—matters which have been indicated in outline in these pages—will find no difficulty in perceiving the hollowness of dogmatic Christianity as a religion and as a system of morals. Jesus uttered an old Eastern saw when he said that a tree is to be judged by its fruit. Grapes cannot be gathered of thorns or figs of thistles. We have noticed, many of the actual results of Christianity in different parts of the world—results which are not visualized by most people on account of a thick smoke-screen of mis-

representation enshrouding them—in the light of past history and present experience. It is often asserted by Christians that their religion is essentially a "way of life". If so, we who are outside the sacred pale may be permitted to apply to that "Divinely-revealed" religion the test of experience. That is exactly what we have made an humble attempt to do in these pages. It is stated by Christians that the real aim and purpose of the Christian faith is to declare what God is like ; and that faith claims to present a consistent account of the way in which God is related to the lives of all men. In these respects Christianity has been carefully weighed in the balance and has been found hopelessly wanting. We have, in the foregoing chapters, shown by quotations from the New Testament that the perfection of the character of Jesus is by no means established by primary evidence. We will conclude by placing before the reader a brief resume of the verdict of an English writer : In his attitude towards those who reject his proffered redemption, Jesus is portrayed as the priest *par excellence*—uncompromising, intolerant, and autocratic. He thunders his anathemas against those who refuse or neglect to believe in him,

in the spirit of Nebuchadnezzar commanding the oven to be heated seven times hotter than it was wont to be. This uncompromising intolerance ascribed to the Gospel Jesus was the cause and the sanction of the virulence and ferocity of the Christian persecutions, as well as the constant stimulus to their perpetuation. Practical results have proved painfully disappointing so that even Canon Streeter has to tell the Modern Churchmen's Conference at Birmingham in 1927 that the present age is "morally bankrupt".

Popular belief is too deep-rooted to be easily eradicated. As Henry George has observed, "no theory is too false, no fable too absurd, no superstition too degrading for acceptance when embedded in common belief". But truth demands that we should examine all without preconceived convictions, and by the most exacting method. This great principle was recognised by Francis Bacon in the sixteenth century. Alexander Pope, who followed him, was one of the few men in Europe who fully realised its truth. He has summed up true religion in the memorable lines :

For modes of faith let graceless zealots fight,
He can't be wrong whose life is in the right.

ADDENDUM.

'One of the principal points urged in the foregoing pages is the opposition of Christianity to the free exercise of the intellect. We have shown that Christianity, as a Semitic religion, differs from the Aryan religions in demanding from its followers implicit obedience to the authority of its religious book, the Bible, as the revealed Word of God. We have indicated also that the Church of Rome has adhered more faithfully to this principle than any of the Reformed Churches, with the result that the freer exercise of the thinking powers has proved disastrous to Christianity as represented by the latter. The Church of Rome has been well described by Canon Barry in the *Atlantic Monthly* (1911) as "antiquity living and moving in the world of today." There is at the present time a widespread belief in the gradual disintegration of Protestantism. Dean Inge has stated in the London *Evening Standard* (August, 1927): "It has become customary both among Roman and Anglican Catholics to speak of Protestantism as a spent force. In a hundred years, they predict, the Protestant Churches will have fallen to pieces, as in the early centuries of Christianity the Arian Churches fell to pieces after flourishing for a few generations..... The Anglican Church is in chaos—it is a collection of incompatible religions held together by the Establishment. Nonconformity was the creed of middle-class

Liberalism. The life has gone out of it. In the future men will be either Catholics or infidels." However disagreeable this vaticination may be to Christians of the Dean's complexion it undoubtedly represents the truth. The Dean himself stated in 1924 in his discourse on Easter Sunday that the Church had visibly lost ground within the previous five years.

We have seen how the prophets of the Old Testament and Jesus were consistently opposed to knowledge. We know how bitterly Luther hated reason (See p. 27). A specific instance of the colossal ignorance displayed by the great Reformer may be mentioned. He was once asked whether if a mouse ate a crumb of consecrated bread it would have partaken of the body of Christ. Luther's reply was "Yes."

We have discussed (see p. 277) the value to be attached to the New Testament records as documents. In the *Hibbert Journal* for July, 1927, the Rev. Vincent Taylor has, in an article on "The Fourth Gospel and some recent criticism," concluded with some emphasis that none of the Gospels, certainly not the Fourth, is the work of an eye-witness or contains the *ipsissima verba* of Jesus.

We have alluded in pp. 132, 265 and elsewhere in this book to the prevailing ignorance in Europe regarding Indian antiquities. It may not be generally known that the great historian and man of letters, Lord Macaulay, entertained the belief that a single bookshelf in a European Library contained more

serious literature than could be found in the entire length of Arabia and India.

We have pointed out (pp. 156 and 203) how, as a part of their propaganda, Christian Missionaries have laboured to bring out special editions of Oriental sacred books with the express purpose of showing their inferiority to their own God-given Scriptures. The underlying motive of these publications is frankly acknowledged in an editorial preface to a book on Jainism by a learned Missionary lady, forming one of a series on Oriental religions published by the Oxford University Press, under the editorial direction of that zealous missionary, Dr. J. N. Farquhar. It has been stated in the preface referred to that the writers of this series "seek to set each form of Indian Religion by the side of Christianity in such a way that the relationship may stand out clear. Jesus Christ has become to them the light of all their seeing, and they believe Him destined to be the light of the world." The claims of truth can receive but scant consideration at the hands of writers so completely obsessed by their prepossessions.

We have seen (p. 139) how the influence of Christianity on aborigines and other non-Christians has belied the great things promised by Jesus to converts in Mark xvi, 17. Mr. C. T. Gorham has quoted in the *London Literary Guide* for September, 1927, the following extract from a letter written by a Navy man to his sister: "A very fruitful source of continual disturbance are the missionaries. They are not wanted

and do no good, and yet they will persist in interfering with the people's life. Don't ever subscribe to a foreign mission. It is the cause of all the wars wherever I have been—Africa, West Indies, China, India, Malay—in fact everywhere.” Mr. E. H. Man, F.R.G.S., C.I.E., has stated in an article on the aboriginal inhabitants of the Andaman Islands in the *Journal of the Anthropological Institute of Great Britain and Ireland* (London: 1883), vol. xii, part i, p. 112: “Intercourse with Europeans and other foreigners has, it must be confessed, unhappily opened their eyes to the existence of some vices of which they had formerly no knowledge; notably is this the case with regard to drunkenness, abduction, rape, seduction, unnatural offences, etc., which appear never to have been committed among them.”

We have referred to the Biblical origin of the prevailing Western notions concerning War and Vengeance. The following extract from J. G. Godard's “Racial Supremacy” (p. 12) has a special bearing on what has been said (p. 157 *ante*) on the conduct of the South African War: “Let a few of the leading facts be recalled—they suggest that Christianity had become a dead letter, ethics powerless, civilisation a delusion. Men were demoniacal in their animosity, gloried in revenge, and gloated over carnage. A free press promulgated slander and falsehood, and advocated the slaughter of prisoners of war. A brave enemy was denounced in such terms as ‘banditti, filibusterers and ruffians’; and a revolting official proclamation

treated them as criminals. Farms and homesteads were wantonly and insanely destroyed, until nearly the whole territory (now our territory by what Sir Conan Doyle calls the 'right' of conquest *) was laid waste. Men were threatened with expatriation for resisting aggression; women were placed on short rations (which in plain English means half starved) because their husbands refused to surrender. Captured foes were arraigned before military tribunals composed of their enemies, and then shot in cold blood; 'rebels' were hanged like felons when the ties of race and their sense of justice proved stronger than their allegiance to a despotic power; and the 'infernal atrocity' was committed of compelling their relatives and friends to witness the ghastly scene, presumably that the iron might enter into their souls. And finally, some fifteen thousand little children were immolated on the altar of empire, a holocaust which might put pagans to shame, but for which the fatalist's plea that 'war is war' sufficed with a Christian nation whose Master reserved his sternest denunciations for those who should offend against these little ones." The British Colonial Secretary in his speech at Hotel Cecil, London, on July 10, 1904, said: "When Lord Milner took over from the military the government of the country, the country itself was a wilderness...There was scarcely left in the land anything but blockhouses and entanglement wires."

*. "The War in South Africa; its Causes and Conduct", p. 10.
London: Smith, Elder & Co., 1902.

APPENDIX

I. GOSPEL ETHICS

(From the *Modern Review*, July, 1927)

Mr. Mahesh Chandra Ghosh writes in the *Vedic Magazine* :

Here and there we find good moral precepts in the Gospels. But the general level of Biblical morality is very low. Morality is valued not for its intrinsic worth but for what is supposed to be its commercial success. Gospel morality is an affair of rewards and punishments.

He illustrates this remark by quoting passages from the Gospels, and observes :

Thus we see that 'reward' occupies a prominent place in the Gospel morality.

Avoidance of punishment is, according to Jesus, a correlative spring of action. We are to do good or not to do evil, for otherwise we shall be punished.

He gives examples in support of his remark and says :

It is useless multiplying examples. The whole of the Bible is permeated by this idea of reward and punishment. What is called *Dharma* in Indian Philosophy is also a religion of reward and punishment ; but it is meant only for those who are on a lower level and have no higher ideal. *Dharma* leads to heaven but not to *Moksha* (salvation). Those who have risen to a higher

level have condemned it in unequivocal terms. In the Mahabharata we find the following verse :

*Dharma-vanijyako hino jaghanyo dharmayavadinam
Na dharma-phalamapnoti yo dharmam dogdhumicchati.*

"Among the professors of virtue, the vilest and most despicable is he who is a virtue-merchant. Results of virtue will never accrue to him who wishes to milk the virtue-cow".—Vana-parva, xxxi, 5.

He quotes other similar sayings from the Hindu scriptures and concludes :

Biblical morality is purely mercantile ; it is a system of Barter—an 'Art of trafficking' (*emporike technē*. Enthyphro. 14) to borrow the fine phrase of Plato who uses it to condemn the religion of "give and take". This sort of morality has, however, merits of its own. All men are not on the same level of spirituality and the highest form of morality will never satisfy those who are on a lower level or have been trained to remain so. These men will appreciate the precepts of Jesus.

N. B.—For the complete article the reader is referred to the *Vedic Magazine*, Lahore, for June, 1927, p. 206.

II. THE SOURCES OF RACIAL ANIMOSITY.

(The opening paragraphs of Chapter xi of "Wisdom from God" by Pastor Otto Stockmayer)

In Psalm ii., which we have read, the Lord God says to his Son : "Thou art My Son ; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the

uttermoſt parts of the earth for thy poſſeſſion". And then : "Thou ſhalt break them with a rod of iron ; Thou ſhalt daſh them in pieces like a potter's veſſel" (7-9). The ſame is ſaid in Rev. xii. 5, of the Manchild. "

Among the meſſages ſent by the Lord Jeſus to His Churches, the promiſe to the overcomer in that to Thyatira is : "He that overcometh, and he that keepeth My works unto the end, to him will I give authority over the nations ; and he ſhall rule them with a rod of iron, as the veſſels of the potter are broken to ſhivers ; as I alſo received of My Father : and I will give him the morning ſtar" (Rev. ii. 26-28, R. V.). This is juſt the ſame authority as is promiſed to the Manchild, and already given by the Father to His Son (Psalm ii. 9).

ERRATA

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
ix	3	law	flaw
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36	2	<i>deusex</i>	<i>deus ex</i>
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THE CROSS IN THE CRUCIBLE

AN ANNOUNCEMENT

(*A. B. Patrika*, December 7, 1927)

The present time is remarkable for a widespread examination of old ideas. Rightly has it been said that the perspective of time is changing the relative value of past events and primitive records. Closer investigation is showing that a good deal of fable has got mixed up with facts as recorded by our ancestors, often through racial narrowness and pride. Astounding discoveries have been made—discovers which call for the revision of history—through the diligent researches of scholars. The Christian's lofty claim as the possessor of the only true religion can no longer be taken upon trust. The Biblical story that the world was created in six days, four thousand years before Christ has been rejected by many eminent men of the West: the geocentric theory of the Bible is held in ridicule by educated men and not a few have discarded the long-cherished notion that the "moral sanction" did not exist before Christianity. Even highly-placed Christian men like Bishop Gore and the Bishop of Birmingham, have given the go-by to the Biblical story of the Creation as folk-lore and have even described the Bible as containing a vast deal of barbarism with a mass of fiction.

But centuries of wrong teaching, based upon ancient mythology, has produced in the ordinary ranks many erroneous notions which it is extremely difficult to eradicate. The high character of Biblical ethics impressed Raja Ram Mohan Roy and also his successor Keshub Chunder Sen, and it is even at this day believed in by many of the educated Hindus who derive their ideas from Christian teachers and Christian literature. The Christian propaganda in India has been extraordinarily successful. Our University students have been taught that the evils associated with the life-history of Christian nations of the West are attributable to various causes, but they are kept in complete ignorance of the real cause which is to be found within the four corners of the two Biblical Testaments. Two or three years ago there appeared a book

entitled "The Lure of the Cross" * in which a really serious attempt was made by the author to trace effects to their real causes. The book was not boomed in the Press and was not advertised, with the result that it lost its sweetness in the desert air. But its character may be judged by what our esteemed contemporary of the "Modern Review" wrote of it: "Christian missionaries present to non-Christians the best side of Christian dogmas and doctrines and of the doings of Christians. But to be able to form a correct estimate of a religion and the character and conduct of its followers, it is necessary to know the other side also. This other side Mr. S. H. has presented to the public in this book mainly by quoting passages from the works of standard European writers, mostly of Christian parentage and many of whom were adherents of Christianity. The author has done his work very well. We strongly recommend it to all non-Christians and also to all Indian converts to Christianity."

Sir Arthur Keith has observed: "Everything is moving forward except religion; and the Church, instead of helping humanity is devoting itself to an attack on those who are doing their best to assist the world." If there is any truth in this statement, the alleged supremacy of Christian ethics must vanish into thin air. Mr. Bertrand Russell has indeed stated deliberately that the Christian religion, as organised in its Churches, has been and still is the principal enemy of moral progress in the world. The author of the "Lure of the Cross" has now produced a companion volume in which he has laboriously collected a mass of cogent testimony to dispel old ideas and to prove that the practical morality of the West is the direct consequence of Biblical teaching. The author has successfully traced to their real source the racial arrogance and the spirit of vengeance which characterise the leading Western nations. Everywhere, low morality is the result of ignorance. Pilcher, Mayo and Co. have used a powerful magnifying glass to discover India's plague-spots. Evils in India, as elsewhere, arise from ignorance. But there is one great point of difference between Aryan Hinduism and Semitic Christianity and that point has been prominently

* "The Lure of the Cross". Pp. 449; the Maha-Bodhi Society, 4-A, College Square, Calcutta: Re. 1/4.

brought into relief by the author of the forthcoming volume. Hindus are distinctly warned by their religious books against ignorance, as the source and fountain-head of all misery and sin. On the other hand, the Bible teaches men to live by faith and not by reason and it fosters ignorance, while deprecating knowledge. In an open letter addressed recently to the Archbishop of Canterbury, Dr. E. W. Bafnes has pointed out that the standard of education in England is slowly rising and that it is vital to the welfare of English religion that the officers of the Church should not fear to welcome new knowledge. This indicates which way the wind blows. Many educated Hindus are under the impression that purely altruistic motives have prompted Christians to establish schools and seminaries and hospitals in India. As a matter of fact the underlying motive has always been the pious hope of leading the heathen into the Christian fold. Pioneers of English education in India like Lord Macaulay and Alexander Duff really believed that English education would not only induce the Hindus to reject their heathen mythology but would draw them into the Christian pale. It has turned out, however, that in raising hell with Hinduism, the Missionary educationists have also raised hell with Christianity. The educated Hindu has turned the search-light of reason on Christianity with disastrous effects. Missionaries are finding it more profitable now to devote greater attention on the illiterate and ignorant folk who are more amenable to their teaching.

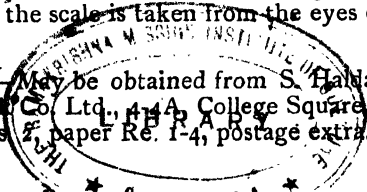
Speaking of morality it may be observed that conduct discloses real character more accurately than mere profession. The Bishops in the House of Lords represent the highest class of British Christians. What has been *their* conduct as legislators? Parliamentary records show that they opposed the repeal of Jewish disabilities, the Dissenters' Relief Bill, the admission of Dissenters to University degrees, the abolition of the death penalty for thefts of more than five shillings, the Reform Bills of 1831 and 1832, the Home Rule Bill of 1893 and the limitation of the hours of child labour in factories. Would it be a legitimate inference that the religious and moral principles guiding these saintly Lords of the Upper House are of a superlatively sublime character?

For a great deal more than a century a propaganda on a colossal scale has been actively carried on by members of the ruling race, in the interests of the State Religion, with the fixed object of substituting for the old-established Aryan religio-social culture the alien culture of Semitism. The weakness of the Hindus as a nation has greatly helped the propagation of Christianity. Of the converts less than ten per cent are, we believe, Moslems. Those Hindus who feebly state that there is no need for countering the missionary campaign in India are either completely out of contact with the realities of the situation or are much too self-absorbed to attend to the higher needs of the nation.

We have very good reason to believe that the forthcoming volume, which will be entitled **THE CROSS IN THE CRUCIBLE** and which will be shortly placed before the public, will not only knock the bottom out of such publications as those of Miss Mayo but will revolutionize men's old estimates of Christian ethics. We await with pleasurable anticipation the appearance of the volume which embodies the results of close and careful research.

ADDENDUM—It is generally believed that the Y. M. C. A. has not the remotest connection with the Christian propaganda and that its only object is to provide a common platform on which people of all creeds can freely meet. It has been stated that nine-tenths of the subscriptions on which the Delhi Y. M. C. A. depends come from non-Christians. But the truth about the real character of these Associations was disclosed, though in somewhat cryptic terms, by the Indian Christian Secretary to the National Council of the Y. M. C. A. at Delhi, on December 3, 1927, on the occasion of His Excellency Lord Irwin's acceptance of the position of Patron of that Council. The Secretary said : "Here is a Christian organisation in whose membership a very large number of non-Christians are associated trying very definitely to present the meaning of Christ to people of ancient culture and religion." It will be long before the scale is taken from the eyes of deluded Hindus.

JUST OUT—May be obtained from S. Halldar, Ranchi or from the Book Co. Ltd., 414 A, College Square, Calcutta. Pp. 378, cloth, Rs. 7 paper Rs. 1-4, postage extra.





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